A Compleat

TREATISE

OF

Moral and *Intellectual* VIRTUES:

WHEREIN

Their NATURE is fully explained, and their USEFULNESS proved, inasmuch as they regulate all the Branches of Life.

Under the following HEADS, *viz.*

I. The Nature of ETHICKS.
II. FORTITUDE.
III. TEMPERANCE.
IV. LIBERALITY.
V. MAGNIFICENCE.
VI. MAGNANIMITY.
VII. MEEKNESS.
VIII. The Three Conversable Virtues, *viz.* COMITY, VERACITY, and URBANITY.
IX. MODESTY.
X. TACITURNITY, or the Government of Speech.
XI. JUSTICE.
XII. INTELLECTUAL VIRTUES.
XIII. ART.
XIV. PRUDENCE.
XV. UNDERSTANDING, SCIENCE, and WISDOM.
XVI. An Enquiry into the Causes of the Decay of MORAL VIRTUES.
XVII. The CONCLUSION drawn from the Premisses.

WITH

A PREFACE shewing the Vanity and Deceitfulness of VICE.

Est modus in rebus, sunt certi denique fines,
Quos ultrà citràque nequit consistere rectum. Hor.

By JOHN HARTCLIFFE, late B. D. and Fellow of KING'S-College, CAMBRIDGE.

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TREATISE

OF

Moral and Intellectual VIRTUES:

WHEREIN

TO
The Honourable
Sir THOMAS HANMER, *Bar^t.*

SIR,

I HAVE frequently coveted to satisfie an Ambition in Publick, which I have a long time entertained in Secret, of Addressing a Book to you. There was nothing of my own Composing, that I could venture to submit to the perusal of so Great, so Accurate a Judge. At last meeting with the following Book, and the Revisal of it being committed to my Care, I have got the best Opportunity I could desire. It is a Treatise of all the Intellectual and Moral Virtues, which form a great and good Man, both in a private and publick Capacity. There is collected in it, all the Wisdom

of the moſt profound and judicious Ancients, joined with the Refinements of the moſt Polite and Learned Moderns, from that univerſal Genius *Ariſtotle*, to our great *Engliſh* Writer, Sir *Francis Bacon*. When I firſt happen'd to open it, I had not read many Pages, but I was ſoon convinced, that I had found an ineſtimable Treaſure: I deſired the Bookſeller to procure me one other Book for a Friend, who aſſured me, there was not one to be got; that the whole Impreſſion had been publiſhed, and ſold off about twenty Years ago, and that the Book lay neglected ever ſince. I thought 'twas a great pity, it ſhould remain any longer buried in Obſcurity, and prevailed with him as the Proprietor, to give it a new Publication. We have, indeed, a great many Moral Eſſays, as fine (to our Glory be it ſpoken) in *England*, as have been put forth in any Country whatſoever; but ſuch an entire and perfect Body of Ethicks, ſuch a compleat and regular Syſtem of Morality, is, I muſt confeſs, according to my poor Judgment, hardly to be met with in our own, or any other Language. Some Ingenious

genious Friends, to whom I frankly communicated my Sentiments concerning the Value of the Work, have been pleaſed to concur with me in Opinion. However, after all is ſaid, that can be ſaid, in Commendation of the Performance, by any other Perſons, its greateſt Ornaments are the Truths it delivers, and the Worth and Uſefulneſs of the Subjects it treats upon, will be its own higheſt Recommendation. Yet as great a Rarity as this valuable Book is, it is a greater Rarity by far, to find for it a proper Patron, I mean, a Perſon, who, in his Life, Exemplifies all the Rules and Precepts, which it contains. For he muſt indeed be a very ſingular great Man, in whoſe Head, Heart, and Manners, are imprinted all the fine Documents of Life, which are modelled in the following Papers. When I was in this Track of Thought, it naturally led me to Sir THOMAS HANMER, and I ſeiz'd the wiſh'd-for Opportunity with Joy, knowing that I may, without giving any particular Perſon Offence, aſſert, that I could not ask a more proper Perſon to give them Patronage and Protection. All Parties, how widely ſoe-

ver they differ in moſt Things, Join unanimouſly, and Agree in this one Point, the Acknowledgment of your Merit. That may indeed be called Univerſal; For as your Conſtancy and Stedfaſtneſs in the Cauſe of Honour and Virtue, Religion and Loyalty, which you ever heartily Eſpouſed, has gained you as many Friends, as any great Man could hope, or even wiſh to have; ſo your Moderation in regard of thoſe, who are ſo unhappy as to differ in Opinion from you, about the Means, has made you have fewer Enemies, than what generally appear, in this Age, againſt Men of Eminence and Worth. I ſaid in this Age, and ſhould have ſaid, in this Licentious Age, becauſe it is now adays deemed by ſome ſort of Great Profligates, almoſt a Criminal Infamy to be famed for virtuous Actions: Deſert is counted Guilt, and to do any Meritorious Deeds, is reckoned a Superſtitious Folly, and looked upon as a needleſs and frivolous Work of worldly Supererogation. Too many ſquare their Actions by this Rule, that have otherwiſe Capacities to make themſelves truly great Men; and

too many maintain these Doctrines in their Writings, who, if they had chosen better Topicks, might have appeared like Men of Letters. The Vices directly opposite to the Moral and Intellectual Virtues here Recommended, are extolled as shining and political Masterstrokes of Art. The refined *Matchiavillian Thinkers* have, as far as in them lay, altered the very Nature of Ethicks. They place their Happiness, and their *Summum bonum*, in a wrong Object; To gain this End, they must take wrong Mediums, and are certain, of course, to find, in the Conclusion, all their imaginary Felicities, to be Genuine, and Emphatical Calamities. The Great erroneous Fundamentals they build their impious System upon, are these; First, that every Man of good Sense, and sound Understanding, should set himself up as his own Idol, and be, as I may say, the God of himself, and make his own private Honour, Pleasure and Interest his Gospel, and his Religion; and Secondly, that the Life of Men, who have curious, clear, and long Heads, should be governed by nothing but Policy, Trick and Stratagem, and

that the Deceiver will eternally meet with ſuch as will be deceived. Now on the contrary, there cannot be a more infallible Truth, than this is, That no Man can be a mere Self-lover, but he muſt ſooner or later be at Odds with all Mankind, and live miſerably at Variance both with Heaven and Earth, till he is at length convinced by ſad and woful Experience, that Truth and Sincerity is the beſt Policy, and that the moſt artful Deceiver, can only hold out the longeſt, from having his ſordid Aims of Self-endedneſs diſcovered, and muſt, at long run, meet with ſome fatal Snare or other, after having contrived ſo many for other People.

Men thus miſtaken in the firſt Principle of Prudence, and the other Intellectual Virtues, are ſure to act vilely with regard to the Moral ones.—THEIR PRUDENCE is mere Craft, and their Wiſdom poor downright Cunning.—FORTITUDE is with theſe Men, Boldneſs, Raſhneſs and Fury, it conſiſts in a mere ferment of the Blood; it is in fine, ſtanding up for any Cauſe good or bad (juſt as it ſuits their Intereſt) with what they call

Conſt-

Confidence and Spirit; whereas true Fortitude ariſes from cool Reaſoning, a right Judgment, and a good Conſcience. Right Reaſon, and a true conſciouſneſs of Things, makes the Man in a good Cauſe, who is by Nature Timorous, thoroughly Brave and Couragious, in the midſt of Peril and Adverſity; whereas Remorſe, upon the firſt appearance and face of Danger, renders the bold and impudent Man deſpirited, daſtardly, and aſhamed of his evil Actions, even in the very topmoſt height of his Proſperity.--Temperance is with them no more a Virtue, than as it gives an edge to Epicuriſm, and they only faſt from a Libertine, a Favourite, and darling Vice, to make it more precious Sin, and to feaſt upon it afterwards with a more eager Reliſh, a greater and ſublimer Guſt.--THEIR LIBERALITY is a kind of Uſury; they befriend others out of Self-intereſt; and where-ever they beſtow a Favour, it is a cruel kind of Gift, that is to bring them a Benefit out of him they pretend to Serve; they make the Man they beſtow it upon, become a mere Property to his injurious Benefactors, and the greateſt Obligation they lay upon

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the Perſon obliged, is no leſs ſevere, than that he ſhall be from that time their everlaſting Debtor.--Men of this Stamp count the mere love of Titles, Honours and Preferments, a MAGNANIMITY of Soul, whereas there can be nothing Great, but what is Good; And to be tranſported with getting imaginary Grandeurs by the leaſt foul play, Nay, not to be able to reſiſt their Temptations, not to be able even to contemn them, when they are not to be got, but by unlawful and unfair Practiſes, is the broadeſt and blackeſt mark of Puſillanimity and Baſeneſs.--In CONVERSATION, the very chief CIVILITIES of this ſort of Men, are to Careſs and Compliment thoſe, with whom they converſe, into Ruin; their pretended Aſſeverations of VERACITY, are to deceive or betray, and their higheſt acts of Kindneſs, to make others the Tools and Inſtruments of their Iniquity.--The MOCK-JUSTICE of ſuch Men conſiſts in this, that the primary Act of Juſtice is to themſelves, and therefore that they may ſafely injure any Body for their own ſakes: They reckon thoſe, that are commonly called Juſt Men, little better than Ideots;

They

They ſay they muſt be always unhappy, and that it is impoſſible to be happy one's ſelf, without doing Injuries to other People. Hence in all Probability, that mighty good-natur'd Proverb took its Riſe; that the *wiſe Men* could not live, if it was not *for the Fools*. This is the ſad State of the Caſe, with Regard to the Morals profeſſed by ſome Great wicked Men. All the Art, Underſtanding, Science and Wiſdom of theſe Men, is turned to their own Intereſt; and the Soul of every ſuch Man, is the Love of himſelf. To ſum up all in a few Words, their Prudence is Craft, their Fortitude a brutal Ferity, their Temperance a whet for Intemperance, their Liberality downright Uſury and Extortion, their Magnificence a pitiful Vanity, and empty Oſtentation, their Magnanimity is a baſeneſs and vileneſs of Soul; their moſt civil Converſation is Hypocriſie and Grimace; their pretended Veracity, is Sophiſtry, Fallacy and Falſhood; their Juſtice is injuring others for their own ſakes; their Meekneſs and Humility is hardened Impudence, and aſpiring Pride, and their very Mercies and Kindneſſes are Cruelties.

When

DEDICATION.

When Vice is become thus Predominant among the worldly Wiſe; there is a great neceſſity for publiſhing ſuch a good Book as this, becauſe it may poſſibly reclaim ſome, and preſerve a great many others from this too general Corruption (I was almoſt going to ſay entire Diſſolution) of good Manners. But as Example very uſually weighs more with us than Precept, I would willingly, if you would pardon it, draw in a few Words, a Model from you; the Authority of whoſe Name, is made uſe of to recommend the Book, and then I ſhall not think that I have only Dedicated this Treatiſe, but even finiſhed it, by drawing a perfect Example to all its Rules in the Dedication.

That you are Affable, Courteous, and Generous of Heart, are Virtues inborn and inbred to you, and being Beauties as cloſely annexed to your Mind, as thoſe exterior Graces and Attractions are to your Perſon, are ſcarce to be reckoned any Virtues of yours; they are the fine Gifts of Nature, which you your ſelf cannot help; but your Beautiful manner of applying theſe Talents to

their

their proper Uſes, as you always do, is an Acquiſition of your own, ariſing from a thorough Knowledge of Books, Men and Things, which deſerves that high Applauſe and Admiration, that it conſtantly meets with from all, who have the Honour of your Acquaintance.

Next after theſe, a Good and Generous Man ought to be Congratulated upon the Gifts of Fortune. The Moraliſts juſtly reckon it a great felicity of Riches, that they enable the Poſſeſſor to oblige the Meritorious; and I repute that Felicity then the greateſt, when, as it is a glorious part of your Character, the Power is animated by the Will, and that Will is always ready, when a proper Object offers itſelf, to put that Power in Execution. I could name one Occaſion in particular, when you acted in purſuance of this generous Maxim, to a very deſerving Gentleman, that was accidentally plunged into unhappy Circumſtances, and made him ſuch a Magnificent Preſent, as ſome would have counted a good Legacy. You will be ſurprized, how I come to know this Act, which you did in ſo ſecret a manner,

as

as ſhewed you was Induſtrious to conceal it: But it is really a Beauty in the Receiver of a Favour, to diſcover it in the manner, as he diſcover'd it to me, juſt as it was a Beauty in the Benefactor to hide it. He has often told me in private, that he took leſs Satisfaction in finding his Wants ſo handſomly ſupply'd, tho' they were then ſo very preſſing, than he did in conceiving from thence, that he muſt be eſteem'd a Man of ſome Merit, becauſe he received that Aſſiſtance from you, who know ſo well how to diſtribute your Favours; and I am but barely doing him the Juſtice due from a Friend, in taking this Opportunity of Expreſſing to you his Sentiments of Gratitude, in the manner I do.

When a Great Man is endowed with theſe Virtues, is bleſt with a vaſt Genius, and has joined to them a thorough Knowledge of all polite Literature, every Body will gueſs what a Charm it muſt be, to enjoy ſo elegant a Converſation; and yet they will gueſs far ſhort of what they would find. It is impoſſible for the Severe grave Man not to be Chearful, and for the Man of Mirth to be Diſſolute in your Preſence: You Enliven the one,

one, and Awe the other; Thus You perfectly regulate, and even rule the Company where you would appear but as a common Member of it, (that is to say, in other Words) the Love they have for your Way, insinuates a Similitude of Manners into all that converse with you, as far as they are capable of the Imitation; For truly it is no easie Point, to Copy One, in whom, the Man of Extensive Learning always accompanies the fine Gentleman, and in whom the perfect Knowledge of the World is discreetly and sweetly tempered with all the Offices of Humanity and Friendship.

If we now view you in a more publick Light, we behold You, Sir, with great Reputation entring the House of Commons at the earliest Years; There we see the Man, who had pleased so much before in a retired Conversation, making a Figure in the British Senate, and counted wisely Eloquent, by the greatest Assembly of the Nation: You soon gave the County you Represent, the Satisfaction of knowing, for its own Honour, how considerable a Member it had sent thither; and they had the Consummate Pleasure at length, of (what they had at first

Presaged)

Preſaged) ſeeing you SPEAKER, and at the Head of a Parliament, whoſe memorable Acts for their Country's Honour, Safety and Welfare will endure, and pleaſe all Readers as long as Hiſtories ſhall continue to be read, or publick Records be preſerved, and with which the Monuments of your Eloquence ſhall be faithfully tranſmitted down to future Times, and, as they have charmed us, charm lateſt Poſterity.

Here I muſt take notice, that theſe Merits of yours have not been (as they certainly ought not to be) confined to one Nation. Some Years ago, when you viſited *France*, you did, in that Kingdom, do an Honour to Ours, and ſhewed the politeſt Perſonages of that polite Court, what is often talked of, but very rare to be ſeen, even among Them themſelves, an Accompliſhed fine Gentleman, in the true and genuine Senſe of that ſignificant Appellation, and extenſive Character.

Thus rich and bleſt as you are, with the Gifts of Nature and Fortune, who in a graceful Perſon, wear a Heart full of tender Compaſſion and Benevolence, who have a Power to exerciſe theſe good Qualities, and a Genius

nius, that points you out how to exert them; as a clear Underſtanding, an extenſive Knowledge, a Reaſon quite free from Prejudice, and a moſt ſteady Judgment; you ſeem formed for the Profit, as well as Delight of Society. You have, with all this, the Honour and Service of your Country at Heart, which has made you as greatly fam'd and admir'd in a Publick, as you are highly Eſteemed and Loved in a private Capacity. Since therefore your Circumſtances are ſo plentiful, as to enable you to live with Magnificence, and you have, by your good Actions, extended your Fame as far as you can deſire, I don't ſee any private Wiſhes you can have to Gratifie; no Titles of Honour can make ſuch a Perſon enjoy a larger ſhare of Renown, no Poſt add any Thing to Poſſeſſions, that the Owner thinks already ſufficient for his Uſe; on the contrary, an entire Complacency in his own Affluence, raiſes in him, as he wants nothing within himſelf to make him Happy, a Diſpoſition to advance the Welfare of others, and

protect the Property of his Fellow-Subjects. Such a Man, with all the Qualifications he has, never thinks those Qualifications any further Valuable, than as they are Publick-spirited, and made use of, to promote the Interests of Mankind. Hence it is, SIR, that you disarm Envy itself, by the right use of those extraordinary Qualities, which when not so well managed, never fail to excite it. 'Tis this, that while you are of so Superiour a Genius, makes that Superiority Amiable. And indeed it is no wonder, that all Men should love and admire Talents, which they know they are, and must still be the better for. For my part, if I was to draw the Picture of the Person, I could wish to see a Great publick Minister, I should draw it from this just Character of you. For sure a Man in such Circumstances, of such a Disposition, and such a Capacity, must be a Blessing to any State, that he is employed to serve.

Here I am afraid to proceed, for fear of offending your Modesty, though in truth

truth, I cannot ſee I have given it any cauſe to be offended; becauſe I am not ſo much commending your good Qualities, as wiſhing the uſe of them to be farther exerted, for the publick Good. I am deſiring, that you ſhould have a large ſhare of Trouble, for the benefit of your Fellow-ſubjects, becauſe I am ſure you would have, what an honeſt Mind counts an ample Reward for the greateſt Labours, the Thanks, the kindeſt Wiſhes, and the Prayers of all *Engliſh* Mankind.

For if you was placed in ſuch a Station, as I wiſh, you would have the general Love of all your Country in as great a Degree for ſerving it, as you have now the particular Affection of that County which you Repreſent.

To conclude with the Words, with which I began the Second Part of this Addreſs; I muſt ſay, that, as Example very uſually weighs more with us than Precept, I think I have not only Dedicated this Treatiſe, but even finiſhed it, by drawing a perfect Example to all its

DEDICATION.

Rules in the Dedication, of which I humbly beg your favourable Acceptance, together with your Pardon, for any Error, if I have been involuntarily guilty of any; being,

SIR,

Your most Obliged,

Most Faithful,

Most Devoted,

Humble Servant,

Will. Bond.

The AUTHOR's

PREFACE

To the

READER.

THE Reaſon which moved the Author to publiſh theſe ſhort Characters of Moral Virtues, was a deſire he had to revive the Practice of them as much as he could, in a very degenerate Age: The World, we know, has ever had its Viciſſitudes and Periods of Virtue and Wickedneſs; and all Nations have advanced themſelves to their Power and Grandeur, by Sobriety, Wiſdom, and a tender regard of Religion. This very Remark hath filled us with Hope, that upon this our late wonderful Revolution, the *Engliſh* Nation may recover its ancient Virtues, that have been too long under the Oppreſſion of *Debauchery*; which hath been an Evil of ſo great Malignity, as to threaten Ruin to the very Conſtitution of the Government: Therefore the Providence of God hath ſent us a Prince for our Deliverer, whoſe Piety is ſet off with the whole Train of Moral Virtues; whoſe Temperance is ſo Great and Impregnable, amidſt all thoſe Allurements,

with which the Palaces of Kings are apt to meet even the moſt reſolved Minds, that at the ſame time, he doth both teach and upbraid the Court; whoſe Fortitude is more Reſplendant in the Conqueſt of himſelf, than when he ſtrews the Field with the Armies of Rebels; whoſe Gentleneſs and Mercy is ſo Remarkable, that if ever the Lion and the Lamb dwelt together, it is in the Breaſt of this *Royal Perſon*; whoſe perſonal Virtues will in a little time render all vicious Courſes unexcuſable, and will ſhed a ſuitable Influence upon his Government, that not only the Honour and Plenty, but the Virtue and Goodneſs of the *Engliſh People* may ſpread it ſelf even to the Envy of all Neighbour Nations.

(1.) Irreligion the Cauſe of Ruine to a Nation.

But whenever Men contemn the Laws of God, and are looſe in all their Converſation, they will certainly decline into Softneſs and Effeminacy; on the other ſide, when they are virtuous and upright in their Actions, they are unmoveable, like a Houſe, built upon a Rock; for this is the Circle of Human Affairs: And when Atheiſm, or a neglect of Virtue hath been at the greateſt height, as it was very lately, they have certainly brought on Changes and Diſſolutions, becauſe the Principles of Irreligion do unjoynt the Sinews of all Government.

If this be ſo, methinks all Mankind ſhould be ready to weigh and examine all the Arguments

ments for Virtue, ſhould carefully enquire into the Grounds of the Chriſtian Faith, and take an Account of the Truth and Credibility of the Scriptures; when they have done this, I am confident, they will think themſelves as effectually obliged in Prudence to the Duties of Virtue and Religion by the *Poſſibility*, as by the Certainty of Things; for whatever they pretend, it is not their Reaſon, but their Vice, that cavils at the Principles of Virtue, and they except againſt it, not becauſe it contradicts their Underſtandings, but their Appetites.

Now to humour or indulge theſe Appetites in all their Tranſgreſſions of the Laws of Nature and Virtue, will appear very abſurd and unreaſonable, if we conſider,

1*ſt*. That all manner of Vice is ſo vain, as that it cannot be forced to contribute to any wiſe End at all; Shame is the only Fruit of it, and all its Pleaſures paſs away in a Moment, leaving nothing but Sorrow and Repentance behind them. As for Example, Revenge is a buſie and contriving Vice, thruſts it ſelf into all the hardſhips of War, is loſt in perpetual Storms, and abandons all Peace of Mind to its own impatient Humour; the only Mark it aims at, is mere and abſtracted Evil; Miſchief and Bitterneſs is the Fruit of all its Toil. The ſame Thing may be ſaid of Ambition, which is full of mighty Projects; ſtoops not to ſmall and petty Enterpriſes, but ſpends its time wholly in

(2.) Vice is a vain Thing.

the queſt of Fame, and feeds upon Applauſe; *vulgar* Ignorance, 'tis true, hath made theſe great and glorious Things; but take off the Vizard that Opinion hath put upon them, and what remains then but Vanity and Emptineſs? Inſomuch, that no wiſe Man would ever hazard the Eaſe of his Life in the Attempts of vain Glory; whereas there is no Glory like that of a generous and honeſt Mind; no Applauſe like that of a Man's Conſcience, for good and righteous Actions: But he, who quits the inward Joy and Content of his own Soul, for the great, or the glorious Things of this World, leaves a laſting Happineſs to follow a Phantaſm or a Dream: For all this, what Difficulties do Men chooſe to undergoe, only to be loaded with heavier Sorrows, to be amazed with greater Fears, to be wearied out with preventing or encountering more vexatious Diſaſters: In like manner, all the Pains and Paſſions of the proud and covetous, are ſpent upon Things, that *they can neither want when they have them not, nor enjoy when they have them*; for one Man commonly ſtrives to get as much as would ſuffice ten, and the trouble of holding the other nine Parts, diſcompoſes the Enjoyment of his own Share; for all any Man hath above the natural Capacities of a Man, above that *little* which ſupplies the Needs and Deſires of his Nature, Miniſters no more to his Satisfaction, than what he *has not*; becauſe Happineſs reſults not from a Man's poſſeſſing the Comforts of Life, but from his uſing them; therefore unleſs he could extend his

his Appetites with his Fortunes, he doth but encreaſe his Troubles with his Plenty; and he, who amaſſeth together more than the Needs of his Nature do require, doth but burden himſelf with ſuperfluous Cares for what he can never have: For ſuppoſe the Palate be entertained with all the Dainties of the moſt witty and artificial Luxury; yet can we taſte them but by the meaſures of a Man, and when we have ſatisfied thoſe ſlender Deſires, all that remains, becomes as taſtleſs to us *as Dirt* and *Gravel*, which is more at large demonſtrated in the Character of Temperance. So idle and ſo fruitleſs is all the Induſtry of Ambition and Covetouſneſs; *Ad ſupervacua ſudatur*, is the *Motto* of the Buſineſs of Human Life, and fooliſh Man is ſo unlucky, as to break his Sleeps conſume his Spirits, rack his Brains, and employ his Skill, ſo to no Purpoſe, as to be after all his Sweat, *not ſo happy, nor ſo eaſie as he was before*; for we ſhould conſider,

2*dly*, That Vice is an Impoſture and Deluſion; it abuſes Men with thoſe very Expectations which it directly oppoſeth; it flatters Men with the faireſt Promiſes of Delight, yet produceth nothing but Grief and Vexation; it defeats and undermines all its own Projects; and ever concludes in Repentance and Diſappointment: Like the Harlot in the *Proverbs*, it inveigles with the wanton kiſſes of her Lips, and draws the raſh Youth after her, as a Fool to the Cor-

(3.) Vice is an Impoſture.

Correction of the Stocks; her Bed is deck'd with the Covering of Tapeſtry, and her Houſe is Perfumed; but all this while it is the Road to Hell, and leads to the Chambers of Death: So whoriſh, and ſo impudent is the Face of Vice, the Temptations thereof dazzle the Minds of Men with falſe and counterfeit Gayeties; they entice with ſubtile and wily Glances, looſe Geſtures, ſmooth and amorous Addreſſes; and all this while it is but a painted Snake, which is no ſooner taken into the Boſom, but the fatal Sting appears; it ſtrikes and wounds with an everlaſting Venom; and beſides the deadly Gaſhes it makes in the Conſciences of Men, it infects all the preſent Joys of Human Life; for there is no Vice upon which Nature hath not entailed its proper Curſe: Intemperance is naturally puniſhed with Diſeaſes; Raſhneſs with Miſchances; Injuſtice with the Violence of Enemies; Pride with Ruine; Cowardiſe with Oppreſſion; theſe and ſuch like are the Puniſhments conſequent to the Breach of the Laws of Nature, and follow them, as their natural, not arbitrary Effects: For all Wickedneſs is its own Penance; it ever contradicts what it ſeems to aim at; if its deſign be Mirth, then it torments with Sorrow and Anguiſh; if Pride and Ambition, then it kills with Affronts and Indignities; if Luſt and Wantonneſs, then it wounds with Shame and Repentance: Thus the chiefeſt good to the voluptuous Man is Pleaſure, and if this be obtained by a ſhort and healthleſs Life,

Life, by Crudities and Inflammations, then the Man is happy; ſo all Luxury feels its Gripings, and the Glutton more heartily loaths the Joys of his Sin, than he ever purſued them; his Bed or Couch is fain to give him ſome Repoſe to the irkſomneſs of his Table; he dozes away his Life, and ſeems to live in a continual Lethargy; his Organs are ſo diluted with indigeſted Matter, that they have not Senſe enough to perceive the briskneſs of their own Reliſhes; and if he eſcape the ſudden Stroke of a Fever, he turns his weak and ſickly Body into a Statue of Earth and Flegm; fills his Veins with flat and ſpiritleſs Humours; grows fat with Sloath and Dulneſs. In brief, he breaths ſhort Sighs often, Sleeps ſeldom, till he dies, as ſottiſhly as he lived. And the like happens to the Drunkard, who cannot endure Solitude, becauſe then his Fancy is filled with unwelcome Meditations, either of Death, the Accounts of Conſcience, or the Concerns of Eternity; and therefore he thinks to waſh down all theſe melancholy Thoughts with Wine, or baniſh them with deep Draughts, and loud Laughter; but his next Mornings Accompts are a ſleepleſs Night, Qualms and fainting Sweat, and a diſmal Confuſion all over his Senſes; altho' Cuſtom may have ſo naturalized both Gluttony and Drunkenneſs to ſome Men, that they can follow them without the danger of Sickneſs; yet they quench the Heat and Vigour of their Spirits, and drown them with Rheums and Dropſies; they drench their Brains in unwholſom

wholſom Clouds of Moiſture, and waſh away all the Principles of common Senſe and Reaſon. As much may be ſaid againſt the Unclean and Laſcivious, whoſe Luſt is boundleſs and wild, ſwells with phantaſtick Joys, and imaginary Extaſies of Pleaſure; but it always begins *in Folly*, grows up *in Trouble*, and concludes *in Shame*: It fills a Man with reſtleſs Fears and Jealouſies; vexes him with Affronts, and deſtroys all the Peace of his Soul with mad and ungovernable Deſires; not to mention, how often theſe falſe Joys are imbittered with the Shame of Diſcovery; how oft they are allayed with the Conſumption of a Man's Eſtate; how oft he is puniſhed with noiſom Diſtempers, ſo that his Body ſeems to anticipate the uncleanneſs of the Grave, and to rot before it is buried. Now is not that Perſon forſaken of Senſe, who is driven upon all theſe Miſeries by the Charms of ſhameful Vice? Who will conſent to be cozened into ſuch Delights, as bring Stings and Scorpions along with them? Who can be fond of a brutiſh Appetite, that is much more properly, than Anger, a tranſient Fury and Madneſs?

In this manner ſhould we run through the whole Catalogue of Iniquities; it were eaſie to ſhew, how every Vice is its own Enemy, a direct Contradiction to it ſelf: Which Aſſertion is as undeniable, as the Evidence of firſt Principles, and as certain, as any Demonſtration in Mathematicks, ſo that were not Mankind infinitely

nitely degenerate, it would be no leſs abſurd to chuſe Vice before Virtue, than ſeriouſly to believe a part to be greater than the whole: But all vicious Men act knowingly againſt the moſt undoubted Wiſdom and Experience of all Ages, and will be wicked, though they know they are the *greateſt Fools* in the World for being ſo. For we ſhould conſider,

3*dly*, That Human Nature is framed for great and noble Ends; though at preſent it is in a State of Weakedneſs, and is as much below its own Perfection, as Infancy is ſhort of Manhood, and *what* it *is*, is the *leaſt part of what it ſhall* be; indeed Man is firſt born into the World little higher than the Beaſts that periſh, and the Appetites that firſt diſcover themſelves, are thoſe of Senſe: But they are the Faculties of the Mind, that are the Inſtruments of his true and proper Happineſs; all the Affairs of this Life are mean and childiſh Things in compariſon to the largeneſs of his Capacities, and ſerve only to entertain his Thoughts in his State of Infancy, but are unable to render him Happy, becauſe nothing can ſuit or ſatisfie them, but the Pleaſures of God and Angels; for the Soul being a Divine Subſtance, is gratified with nothing but thoſe Pleaſures, that are Divine and Heavenly. Now all vicious Men ſlide back from the height of their Stations, and ſink down into the loweſt Villanies, into the very Imperfection of the brutiſh Life; they unravel their very

(3.) Human Nature is made for great Ends.

very Natures, and run themſelves backward; their Deſigns are below their preſent Condition, and the Ends they ſeek after, are leſs perfect than themſelves; they value the Delights of a Beaſt, before thoſe of a Divine Nature, and the uncleanneſs of Luxury, before the Joys of Immortality; they chooſe *Nebuchadnezzar*'s Fate, and leave Crowns to live among the Salvage Herds of the Wilderneſs; they exchange the Dignities of a Kingdom, for the Pleaſures of a Fly, and forſake the Communion of ſpotleſs Angels, to feed and wallow with Swine; they deſpiſe the Treaſures of Heaven, for imaginary Enjoyments, and eſteem the Paſtimes of a Day, beyond the Ages of Eternity; In a Word, they foregoe the Rewards of Virtue, the peaceable Reflections of a clear Conſcience for an Intereſt, that they muſt get with Labour, enjoy with Perplexity, and ſoon leave with Sorrow: All that they gain by their Vice, is ſcarce worth the having, though we do not conſider what the Purchaſe coſt them, and they would have but a bad Bargain, though it were not bought with the loſs of their Souls; but alas! they forfeit them to an intolerable Anguiſh, for a ſhameful Luſt, and loſe that, without which they muſt be for ever Miſerable, *for that*, which will certainly *make them* ſo; they Damn themſelves for Trifles, and deliver up their Souls to unſpeakable Tortures for the Mirth of a few Minutes.

(4) The Folly of wicked Men.

Surely that Man muſt be very Inconſiderate, who can fix

fix his Choice ſo croſly to the Nature of Things, when there is ſuch an infinite Diſproportion between the Objects of it: What a Prodigy are the Affairs of this World to a conſidering Man? Who can reflect upon the common Actions of Mankind without Amazement? Who could think it poſſible, but that we ſee it, that in a World, Peopled with Immortal Spirits, almoſt all its Inhabitants ſhould be utter Strangers to thoſe good Qualities, that fit them for an Everlaſting State; that they ſhould run away from all ſober Senſe, to take up with a few gatherings of Wit out of Plays and Romances; that they ſhould think themſelves oftentimes more witty than other Folks, becauſe they dare to be more wicked; that they ſhould boaſt in a ſupercilious diſdain of a good Life, and take thoſe for ſoft and cowardly Fools, who are ſcared at the Notion of inviſible Powers: with what Plots and Intrigues do they diſquiet their Heads! into what Labyrinths do they caſt their Thoughts! only to ſecure a poor, ſhort, ſecular Intereſt; for whoſe ſake they are hurried into the moſt eager and paſſionate Proſecutions, into the moſt fretful Controverſies, and the moſt indefatigable Labours: But when they think on Religion, then all their Projects cool and languiſh; then their Motions are ſluggiſh, or rather none at all; and if they do not utterly neglect them, they do as bad, ſcarce ever riſe above the cuſtomary Devotions of idle and intellectual Wiſhes: But where ſhall we find the Man,

Man, who is as ſincere in the Matters of Virtue, as in thoſe of his Temporal Advantages; whoſe Thoughts are as earneſt upon governing his Converſation by God's Word, as upon Riches and Honours! very few are ſo mortified, and to be Men of another World; the moſt bad rather doze away their Days, *ſenſeleſs* of the End, for which they were made, till their Torments awaken them; but then 'tis but in vain to Curſe, and too late to Redreſs their Folly: They have been often enough warned of the black and gloomy iſſue of Things; God's Providence hath uſed all the Arts of Love and Goodneſs to diſabuſe their Reaſon, that they may not wander after Shadows and Impoſtures; yet in ſpite of all the Endeavours of infinite Wiſdom and Bounty, they ſeem to be obſtinately bent on their own Ruin, and reſolve to Periſh for love of the ſlighteſt and moſt tranſient Evils: For Men miſcarry, becauſe they will not conſider the ſad and aſtoniſhing Events of Things.

(5.) The Principles of Religion, the beſt and moſt Beneficial.

But let no Man deceive his own Soul, or imagine, he ſhall reap any benefit from Vice; let him rather with an impartial Reaſon, unbiaſſed either with Luſt or Paſſion, enquire into the Principles and Duties of Virtue; and he will eaſily diſcover them to be moſt reaſonable and pleaſant; to love and practiſe them, to be his higheſt Priviledge, as well as Intereſt; to neglect or defame them, the moſt ſtupid Folly;

Folly; which he cannot do, till he can prove a baſe and ſelfiſh Spirit to be more Noble and Generous, than an univerſal Love and Charity; Pride and Luxury to be more amiable, than Sweetneſs and Ingenuity; Revenge and Impatience more Honourable, than Diſcretion and Civility; Exceſs and Debauchery more healthful, than Temperance and Sobriety; to be enſlaved to Luſts and Paſſions, more Manly, than to live by the Rules of Reaſon and Prudence; Malice and Injuſtice to be more graceful and becoming a gentile Behaviour, than Kindneſs and Benignity; the Horrors of an amazed Spirit to be fuller of Pleaſure and Happineſs, than that Peace and calmneſs of Mind, which ſprings from the Reflections of an exact Conſcience.

But if a Man cannot believe, that the *Idea* of God is a Fancy, that the Immortality of the Soul is a Fable; then to what a degree of Madneſs doth he Act, who will venture the Rage of an Almighty Vengeance, and the Ruin of an Immortal Soul, for the ſake of a Vice: It is true, the rich Man in the Goſpel did applaud himſelf in his Foreſight, when he had filled his Store-Houſes with Proviſion for many Years Eaſe and Voluptuouſneſs; but no ſooner was he ſurpriſed with the News of Death, than all his hopes were daſht into Pieces; with what Agony did the miſerable Man hear his fatal Doom! how did he quake and ſhiver, when he found himſelf in another World, beſet with Devils and damned Ghoſts! ſuch is the Wiſdom of

every vicious Man; he Congratulates himself for one of the shrewd and notable Persons, swells with Conceits of his own Cunning and Sagacity, as if all besides himself were *weak People*, misled by the *Cheats* and *Impostures* of *Priests*.

But is this World, all that the Wretch can enjoy! hath he no Prospect of any Being hereafter, no Expectations, but what shall be interr'd with his Carcase? If it be so, then indeed this might a little excuse the sillines of his Choice: But when there is no other State so uncertain and unalterable, as that of *Everlasting Happines* and *Misery*, which awaited good and evil Doers; let him think what a Sot he is, to forgoe these Hopes, for the sake of any Vice whatsoever: For nothing can be more evident, than that Human Nature is so framed, as not to be kept within due Bounds without Laws; which Laws must be Insignificant, without the Sanction of Rewards and Punishments; but Temporal Ones cannot be sufficient for this End; therefore there is a necessity, that there should be another future State of Happines and Misery; whereas if Temporal Prosperity did infallibly attend all good Actions, this would be a Diminution to Virtue it self; Men would do good by a kind of natural Necessity, which abates just so much from the *Virtue* of their Actions, as it does from the *Liberty* of them.

How then shall we reconcile these Contradictions, that Men should believe, that there is

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a State hereafter of endleſs Pain to puniſh the Wicked, and of endleſs Felicity to reward the Righteous; yet be ſo careleſs to avoid the one, and to get the other; that they ſhould think, a conſtant and habitual Obedience to the Rules of Virtue, indiſpenſibly neceſſary to Salvation, yet live in known and wilful Impieties, indulge themſelves in groſs and confeſſed Wickedneſs; ſome wallowing in Luſt and Wantonneſs, others in Wine and Drunkenneſs; ſome gratifying their Pride and Ambition, others their Malice and Envy; ſome ſacrificing to their Filth and Luxury, others to their Avarice and Covetouſneſs; ſome given to all kinds of Exceſs, others to all kinds of Religion.

(6.) The Nature of true Repentance.

How can theſe Men look into their own Minds, without the deepeſt Horror and Deſpair! for Vice can never be blotted out but by a timely Repentance; ſuch a Repentance as will bring forth all the Fruits of Vertue: For he, who thinks to purifie himſelf from his Sin, without acquitting it, is as wiſe, as he, who laps about a gangren'd Member, without any purpoſe of healing it: But no Vice can be pardoned, till it is mortified; he who prays againſt it, but yet commits it, directly contradicts his own Petition; all he gains by it, is, that he is Self-condemned, and he may as poſſibly wiſh himſelf into Life, while he cuts his own Throat, as pray his Soul into Heaven, whilſt his Manners are unreformed: And he, who goes on in

Vice upon the hope of an After-Repentance, makes himſelf uncapable of God's Mercy, by turning his Grace into Wantonneſs; whereas from the Terms of Chriſt's Goſpel, a Man may as well expect to Repent, when he is dead, as when he is dying, and he may as ſoon move Divine Compaſſion by the *gnaſhing* of his Teeth in the next World, as by his *laſt Groans* in this; but the Goodneſs of God will not ſuffer it ſelf to be Mocked; there is nothing more manifeſt in the Scripture, than the abſolute neceſſity of a virtuous Life here, in order to an happy One hereafter.

It concerns us therefore to beware of all manner of Evil; and we ought to be more cautious, becauſe the Snares thereof are laid ſo craftily; for

(7.) Evil is deceitful.

1. Evil doth often aſſume another Name to cover its native Uglineſs, tho' it doth always retain the ſame venomous and baſe Nature: becauſe it would not be known by its own proper Title and Character, it doth impudently intrude and adopt it ſelf into the Family of ſome Virtue, as if it did reſemble them; and Things, that are alike, do often cozen unwary Judges; as for Inſtance, baſe Compliance with vitious and extravagant Company, paſſeth for good Fellowſhip, and Civil Converſation; wanton and ſcurrilous Language is looked upon as Wit, and true Breeding; when Men pinch and are covetous, this is called good Husbandry:

Thus

Thus Vice preſents it ſelf in ſuch Colours, as may beſt pleaſe the diverſe Humours of Men; ſometimes it ſuggeſteth to them Pleaſure, ſometimes Profit; theſe are its moſt catching, and therefore the moſt fatal Temptations; theſe are the Baits which cover the Hook, and they take with all Men, that are not of a ſteady and reſolved Virtue.

(8.) Evil the moſt ſlaviſh Thing.

2. Evil, by all its Arts would perſwade us, that it is a Privilege, which we may challenge, and which we may do in the uſe of the Liberty, that God hath given us; but we are groſly impoſed upon by theſe Inſinuations; for it is not Power to be able to do that, which is not fit to be done; neither is it Liberty, but Slavery, and that the moſt unſufferable, to have Power to do Evil, or to ſerve any Luſt? Yet this is that Power and Right, which many Men are bent to maintain; which *Jezabel* adviſed *Ahab* to put in Practice, when he was troubled for *Naboth*'s Vineyard; *Doſt thou govern* Iſrael, *and knoweſt not how to have* Naboth's *Vineyard?* Ariſe, and eat Bread, and let thy Heart be merry, I will give thee the Vineyard of *Naboth*, and ſhe gave it him; but upon ſtrange Terms, by wilful Murder, Perjury, and Subordination; theſe are the Methods of Vice, in drawing Men into her Courſes; they are puff'd up with an Opinion of their own Ability and extraordinary freedom, above other Creatures; as if it were power to do Miſchief, or true freedom *to chooſe Evil.*

3. Evil covers it ſelf under ſome probable Circumſtance, and finds an Excuſe for the worſt it can do; warrants it ſelf ſometimes by the difference of Time and Place; ſometimes by Meaſure and Degree; ſometimes by Mode and Manner; for as much as that may be done at one time, which may not be at another; ſo by Meaſure and Degree; although it be one of the moſt difficult Things in the World to aſſign Mode and Meaſure; for Men will ſay, a Thing may be done in another Place, though not in this or that manner: Though it may not be done in this or in that Faſhion, yet it may to ſuch a Meaſure and Degree; the Sluggard was ſtill for a little more Sleep, till Evil had got faſt hold, and would never let him go; ſo in many Caſes it is very hard to fix the utmoſt bounds of Good and Evil, becauſe they part as Day and Night, which are divided by Twylight, ſo that there is a glimmering of Day between both, and it is a nice Point to know in theſe adjacent borders of Virtue and Vice, how far a Man may go, and further he may not.

(9.) Evil takes another Diſguiſe.

4. Evil ſometimes pleads Neceſſity, that it is unavoidable, but we muſt comply with it; inſomuch that ſome have learned to argue for their Wickedneſs, by charging it upon the *Phyſical* and *neceſſary Workings of their Natures*, which they cannot ſtop, and conſequently they cannot commit a Fault in ſuffering them to have

(10.) Evil pleads Neceſſity.

have their full Swinge; but if we examine the Caſe, we ſhall find, that there is no neceſſity at all to do that which is Evil; though evil Affections and Luſts may proceed from ſomething that is *Natural*; yet they can never get a Dominion over us, but through our own *voluntary* Conſent: However, this weight of Neceſſity, preſſing Men to Sin, was *Herod's* Argument, wherewith he thought to juſtifie himſelf, when he acted contrary to the Senſe of his own Mind: But this we muſt walk by as a Rule, that Neceſſity may put us upon Inconveniencies, but it muſt never put us upon Iniquity, or make us conſent to Sin; though we live no longer here, we ſhall live in a better State; therefore we muſt not, to ſave our preſent Being, deſtroy the Cauſe of Life, which conſiſts in a good Temper of Mind, in a Regularity of our Actions and Practices.

5. One Sin ſeeks covert in another, until they are encreaſed to ſuch a Heap, as will preſs down the Sinner into Miſery and Ruin; one Evil flies often for Protection to a worſe, ſo that nothing can be in a more deplorable State than a wicked Man, whilſt that which he takes for his Refuge, will certainly undo him: Beſides, Sin would perſuade us to continue it in the World, becauſe it hath been cuſtomary for Men to live ill; by this means the Devil doth ſo poſſeſs the vicious Perſon, as he cannot get rid of him, and when once he is habituated to

(11.) Evil pleads Cuſtom.

an evil courſe of Life, it is no eaſie matter to recover himſelf; but the greateſt Cheat of all that Vice puts upon Men, is, when Attrition or a ſudden ſorrow for Sin, paſſes for the whole Product of Repentance; whereas that which is indeed true Repentance, muſt be accompanied with the forſaking all manner of Vice, and with the bringing forth a thorow Reformation and Amendment of our Lives; and that I may the better ſatisfie you in this Point, you may conſider, that the firſt Motions of Repentance have been, where nothing that is good hath followed upon it; for *Judas* was ſorry for betraying our Lord; but what was the Conſequence? Nothing but Deſpair and Self-murder: And of ſome *we* read *in St.* Peter, *who had eſcaped the Pollutions of the World, and were again enſnared, whoſe latter End, was worſe than their Beginning*; we muſt therefore follow the firſt good Motions of a new Life, until we bring them into a ſettled State: Otherwiſe theſe Motions may prove an Aggravation of our Sin, and encreaſe our Condemnation.

In all theſe Inſtances before mentioned, Vice is deceitful; now it would trouble us leſs to be overborn and forced, than thus to be deluded and wheedled into Deſtruction; we may not be able to oppoſe *Force*; but we cannot be cozen'd, if we be but as *Wiſe* and *Cautious* as we ſhould, or ought to be; that one Man is Stronger, or Richer than another, it may not be in our Power to help; but if a Man be not as pru-

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dent or vertuous as another, it may be much his own fault, for this depends upon his own Care, and the Improvement of thoſe Faculties, which God hath given him; and I am of Opinion, that we ſhould be wiſe enough for one another, if we were but *equally honeſt*; and if Men would conſider the doleful iſſues of Impiety, it would be eaſier to perſuade a ſober Man to ſtab himſelf for a Bag of Cherry-Stones, as to hazard his future Happineſs for a preſent Advantage, Intereſt, or Pleaſure.

Therefore I would ask this of Mankind, that they would act ſuitably to the fixed and unavoidable Fate of Things, and remember, that they are a ſort of Beings, who muſt hereafter live always in unconceivable Bliſs or Woe: But if this Meditation will not Influence their Thoughts, it will be in vain to preſs them with any more Arguments, but they muſt be left to the diſmal and pitileſs Deſerts of their want of Senſe and Conſideration. Nay, if they would but think, what kind of Creatures God hath made them, they muſt look upon Vice as the greateſt Corruption and Diſhonour to their Natures; for they are placed in a middle State between *Angels* and *Brutes*; they are made up of contrary Principles, *Matter* and *Spirit*, are endued with contrary Faculties, *Animal* and *Rational*; this is their Condition, and by this means they are in a Capacity to exerciſe the *Virtues* peculiar to their compound Natures; for the

(12.) If Men would conſider, they would avoid Evil.

Life

Life of Man in this World is nothing elſe but an *Olympick* Exerciſe; therefore it is repreſented in the Scripture as a Race, a Warfare, a Labouring in the Vineyard: The great Principles and Graces of the Chriſtian Life can be exerciſed only, while we have bodily Appetites and Paſſions to govern, that ſolicite and tempt us to ſenſual Exceſſes: Herein therefore conſiſts the true Gallantry of Spirit, when it controuls all thoſe lower Powers that ought to obey Reaſon, when it defends the Authority thereof againſt all the rebellious Attempts of Paſſion and Concupiſcence. For unleſs our Souls had been lodged in Bodies full of unreaſonable Inclinations, they would not have been capable of exerciſing many *choice Vertues*, ſuch as Temperance, Sobriety, Chaſtity, Patience, Meekneſs, and all the reſt, that conſiſt in the Empire of Reaſon over Appetite: For Virtues of this ſort are never attributed to God, becauſe He, being of a Nature purely Spiritual, hath no unruly Appetites to govern: But becauſe the Nature of Virtue is placed in the Minds, ruling the Affections, Providence hath furniſhed it with Inſtruments for that Purpoſe; for the Soul having its principal Reſidence, where the Nerves have their Original, that convey all Motions backward and forward, it is able by an immediate Influence, to command all the *Animal Motions of* the *Body*: For if the Superior Part ſhould not be ſtrong enough to govern the Inferior, it would deſtroy the very Being and Exiſtence

iſtence of *Good* and *Evil*, and render Mankind utterly uncapable of Goodneſs and Morality: Although ſenſual Inclinations, falſe Principles, vicious Examples, and wicked Cuſtoms are the Inducements and Occaſions of much Vice; yet the Superior Powers of the Mind are able to give check, and controll, to our brutiſh Luſts and Paſſions; ſo that it is much in our own Power to attain to Virtue and Happineſs, were it not for a wilful *Inconſiderateneſs*, the Spring and Head of that Torrent of Wickedneſs, that has always overflown the greateſt part of the World: For if every Man be endued with Rational Faculties; if he can reflect upon the Eſſential Differences of Good and Evil, together with their natural Products; if he can obſerve what Things tend to his Damage, and what Miniſter to his Advantage; and if it be moſt apparent, that vertuous Practices are infinitely more conducive to the Intereſt and Happineſs of Man, than Vice and Luxury; then no other Reaſon can be given, why Men are ſo unanimouſly Vicious, but only becauſe they are wilfully or careleſly unreaſonable, eſpecially when the Rules and Directions of Religion are all ſober and practicable; when it doth not flatter Men with romantick Degrees of Happineſs upon fond and fantaſtick Principles, but complies with the Conditions of Human Life; for we have no high-ſtrain'd Paradoxes, ſuch as the *Stoicks* had, againſt the Convictions of Senſe and Experience; but we are allowed to eſteem of

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every Thing, as *we find* and *feel it*; above all, we are charged to purge our Minds of froward Humours, and ſo ſweeten them with mild Principles; to moderate and command our Paſſions, and in all Circumſtances to govern our ſelves by the Laws of Wiſdom and Moderation: With which when the Mind is furniſhed, it is able to extract ſomething Beneficial to its own Intereſts, from the moſt malicious Accidents, and may be Serene in the midſt of Storms, Contented in the midſt of Diſappointments: But ſuppoſe there were nothing in Vertue, but Hardſhips and Difficulties, a perpetual Force and Violence to Nature, a conſtant War with the World and the Fleſh; cannot we endure all this for an endleſs Reward? For we muſt have a very mean Opinion of Heaven, if we do not think it worth the Obedience and Service of a few Years, how difficult ſoever that were: For the Expectation of a future Happineſs hath been that Principle, from whence that Confidence and Courage hath ariſen, whereby vertuous Perſons have been ſupported in their Sufferings for that which is good.

But beſides the future Reward that doth await them, the lovers of Virtue are the happieſt Men upon Earth, for theſe two Reaſons;

Firſt, Becauſe their Virtue tends to the Preſervation and Continuance of the World.

Secondly, To the bettering of the Condition and Manners of Mankind.

For the World would crack about our Ears, and ſink under the Weight of its own Wickedneſs, did not virtuous Men put in their Shoulders to uphold the Fabrick: *Cardan* indeed is very inquiſitive how Human Societies were kept up, and affirms the Cauſe, why they did not Disband and run into Confuſion, to be the mutual Vices and Wickedneſſes of Men; one ambitious Man oppoſing another, and checking him in his Deſigns; one Knave diſcovering another; one cruel Man keeping another in awe; and the Politicians think, that the World is ſuſtained by their little Arts and Devices in Government; but theſe are but like *Anticks* in a Building, that ſeem to crouch and bend under the Weight of it, as if they bore it up, when they do nothing leſs, but have as much need of being prop'd up themſelves, as any other part of the Structure: 'Tis not the *Wiſe*, the *Noble*, and the *Strong*, that are ſufficient Pillars to bear up the World; but the weak Things, the Holy, Righteous, and good Man, upon whom the whole Streſs and Weight of it lies: For wicked Men, be they never ſo High and Great, are but rotten Supporters; they they are ſo far from contributing to its Preſervation, that they are continually ſoliciting God's Judgments, and drawing down his Vengeance upon the Earth: Thus the corrupt Converſation of the Men of *Sodom* was the Vapour that did aſcend to Heaven, and gather into a Cloud of

(13.) The World is kept up by Virtuous Men.

of Wrath, which did for a long time hang over those Cities; and Righteous *Lot* only hinder'd its being poured out upon them, and when he was removed, they fell into Desolation as in a Moment.

So the Places where virtuous Men dwell, are enriched with many Blessings for their sakes, and the Persons, with whom they Converse, are happy as it were by *Concomitancy*; they enjoy much Prosperity, and are freed from many Evils, by reason of their Neighbourhood to good Men; *for the Psalmist hath told us, that God blesseth the Habitation of the Righteous, nor shall any Plague come nigh his Dwelling:* Thus the Lord was with *Jacob*, and prospered *Laban* for his sake; and he was with *Joseph*, and blessed the *Ægyptian*'s House for his. For the World must needs be the better for such, as are ever ready to relieve those that are in Want; to feed an Enemy, if he be Hungry; to give Drink to the Thirsty; to Pity the Miserable, and bind up the Wounds of the Lame, and Cloath the Naked; to do any Man a Kindness, and Reconcile all Differences: And if a vertuous Man, be in a more publick Capacity, then the Effects of his Goodness will be more large and diffusive: He will be of a more publick Benefit and Advantage: And we must take notice, that nothing doth conduce more to the Happiness of the World, than the bettering Mens Manners; now this virtuous Men do, these two ways:

1. By

1. By their Counſel. 2. By their Example.

Their Lips preſerve the ſoundeſt Knowledge, and they are ever inſtructing others in the Ways they take themſelves; hence they are called the Lights of the Earth, that enlighten all about them; for they are ever diſtilling wiſe Advices; which, however they may at firſt ſeem grievous, yet they inſinuate by Degrees, and get Poſſeſſion of the Underſtanding; they are frequently awakening thoſe, with whom they Diſcourſe, to the Conſideration of God's Goodneſs, the Eternity of their own Souls; putting them upon the beſt Improvement of their time, exciting them to the Love of God, and of their Neighbour, taking all wiſe Occaſions to provoke the Wickedneſs of Men, and to reſtrain their exorbitant Courſes: So their Example is of great force to amend their Brethren, becauſe it is a greater Encouragement to go before a Man, and ſhew him the Path of Virtue, than only to give him Direction; 'tis true, Religion and Virtue are more lovely in the Notion and Definition of them, than they are in the Perſon; in the Definition they are pure, and have nothing of Allay; but in the Perſon they are attended with Mixture and Imperfection; yet Virtue is more lively in the Perſon; and they ſay, that a Man, who ſhoots, can better take his Aim at a living, than a dead Mark, becauſe there is ſomething in Life, that commands a more ſteddy Attenti-

(14.) The Condition of Mankind is made better by the Counſels of good Men.

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on, and makes us look more intently upon it; tho' Religion and Virtue may be repreſented with more Advantage in a Diſcourſe; and a Man may be better convinced that way, of their Excellency; yet Example ſatisfies one of the practicableneſs of the Thing: For Holineſs would appear an impoſſible Thing, and not to be attained, were it not, that we have it made familiar to us, and eaſie for our imitation in the Lives of virtuous Men; who by their Counſel and Inſtruction, point out the way of Virtue to us; but by their Example, they take us by the Hand, and lead us in that way: And it is incredible, of what Advantage a few great Examples may be to reform the World; chiefly if their Places have given them any Advantage of Ground, and do make them ſubject to the notice of others; thus the Example of *Socrates* had an influence upon *Athens*, and the ſevere Life of *Cato* upon the People of *Rome*. 'Tis true indeed, the Nature of Man leaneth to Evil, and is ſenſibly drawn away by bad Examples; yet it is not ſo Degenerate, but it may receive ſome Impreſſions of Virtue, from the Lives, Company, and Converſation of good Men, who in reſpect of Counſel and Inſtruction, are the Lights of the World; ſo in Reſpect of their Example, they are the Salt of the Earth; for a Man of ſevere Innocency and Juſtice, is as ſo much Salt caſt into the World, to preſerve the Manners of Men from Putrefaction; a Man of a gentle and converſable Temper, of a peacea-

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able and reconciling Mind, is like ſo much Balm to heal the Wounds, and Exaſperations of Mens Spirits; a Man of a ſtrict Piety and lively Devotion, of an ardent Zeal, and active Induſtry for Goodneſs, is as ſo much Fire or Life ſent down from Heaven, to awaken the drowſie Worlds, and rowze the endeavours of others after the beſt Things; a Man of eminent Holineſs, doth diſcourage the Ungodlineſs of Men; and one of a wiſe and grave Behaviour, doth reſtrain their Vanity and Folly. Thus the Preſervation and the Bettering of the World, muſt be aſcribed to virtuous Perſons, as an Effect, and as a Reward of their Goodneſs; for they are ever perſwading Men to be better, and they keep 'em from growing worſe; and God doth not only Reward them in their Perſons, but all, who are near, or related to them, ſhall thrive the better for their ſakes; thus the eminent Faith of *Abraham*, and the Sincerity of *David*, had an influence upon the Happineſs of *Iſrael* for many Generations.

Therefore if we would avoid being impoſed upon, and would take juſt Meaſures of our ſelves, we are to judge of our Condition, as the *Pſalmiſt* directs, *Pſal.* xviii. 21. according as we have *kept the ways of the Lord, and have not wickedly departed from God:* For the beſt proof the Schools afford, is a Demonſtration by the Effect; as for Inſtance, if you are to prove the Being of a God, the beſt way to do it, is from what he hath made; ſo the beſt Me-

thod for a Man to prove himſelf to be Virtuous, is from what he does. Thus our Saviour hath told us, *A good Tree bringeth forth good Fruit, and an evil one evil Fruit:* Now it is a Matter of great Conſequence to know, whether we be in a State of Salvation or not; we are apt to puzzle our ſelves with obſcure Marks of Grace, and doubtful Signs of our good State; but there is one plain and ſenſible Mark, which will ſilence all Jealouſies, and that is the keeping of God's Commandments; this we may come at without ſearching into the Records of Heaven, or diving into the ſecret Counſels of God. Perhaps there is nothing in Religion more to be wondered at, than to ſee ſo many Chriſtians in continual Anxieties about their State, and ſo few, that can arrive at any competent degree of aſſurance in this Matter: Whereas the Scripture every where nakedly declares to Men their Duty, and has plainly laid down the Precepts of a holy Life, and all along ſuppoſes, that by Obedience to theſe, Men may certainly know whether they love God or not; that by giving all *Diligence to abound* in Grace, and the *Virtues* of a holy Life, they *may make their Calling and Election ſure.*

(15.) There are two different States of Men.

For there are two different States of Men; one is, wherein Sin prevails; in the other Religion and Goodneſs take place; theſe two differ in Degrees, as wide as Heaven and Hell; which Places we muſt not believe to be all here-

hereafter; for both the one and the other are in ſome meaſure begun here upon Earth. They who are made like to God in the Frame and Temper of their Minds; who live according to the everlaſting and unchangeable Rules of Goodneſs, Righteouſneſs, and Truth, may be properly enough ſaid to have made their entrance already into Heaven. But they who confound the difference of Good and Evil; who care not to approve themſelves to God, by leading good and holy Lives, do partake of the Diabolical Nature, and are already entred into the State of Hell: Wherefore it behoves us to keep the *ways of the Lord* with Diligence and Care, which the Judgment of right and wrong, true and falſe, good and evil, doth require: For this is the *very Grammar of Religion*, and being built upon theſe firſt Principles, it grows higher by degrees, according to every ones Capacity and Ability, in moderating his Faculties for the ſeveral purpoſes of it. Now the firſt Thing in Religion, is to refine a Man's Temper; and the ſecond is, to govern his Practice; for if it do not mend Mens Spirits, and regulate their Lives, it is much inferiour to any Principle in Nature, which is ſufficient to, and doth attain its Effect. But the Grace of God ſuperadded to the Reaſon of our Minds, is of Strength ſufficient to ſubdue all the Temptations to Evil; if the Creation below us, by natural Inſtinct, doth thoſe Things that are Regular, ſhall not theſe higher Principles do the like,

always preſerve us from known Evil, and determine us to that which is *morally Good?* This is the courſe of Things in Nature; every Habit begun is greatly weakened by a forbearance of Acts; for every Thing muſt be kept kept up in the way, it was produced; a Diſpoſition is firſt wrought by ſome Acts, and if Act be not continued upon Act, the Diſpoſition will fail; for Things that are not brought to a State of Perfection, will go back again, if they be not maintained in the ſame way that they were produced: Wherefore it will be worth the while to enquire what our moſt Holy Religion aims at, and after what manner it doth affect the Perſon in whom it is lodged.

Now Religion makes us live up to our higheſt Faculties, and teaches us to practiſe ſuch Virtues as become rational Beings, who bear the Image of the Immortal God, and are exalted above the inferior Creation; prompts us to ſcorn all Actions that are baſe, unhandſom, or unworthy our State and Relation in which we ſtand to our Creator, forbids us to do any Thing that will make us like Beaſts, or that would ſink us into a lower order by Senſuality and Carnal-mindedneſs, or that would tranſform us into the likeneſs of Devils, by Pride, Preſumption, and Self-conceit; makes us God-like in Wiſdom, Righteouſneſs, Goodneſs, Charity, Compaſſion; in forgiving Injuries, pardoning Enemies, and in doing hurt to none, but good to all, as we have Power and Opportunity;

tunity; adviſes us to follow the Conduct of true and ſincere Reaſon, tames the Extravagancy of our Paſſions, and regulates the Exorbitances of the Will, permits us the pleaſures of our Bodies ſo far, as they may give no diſturbance to the Mind, produces a ſweet and gracious Temper of Soul, calm in it ſelf, and loving to Mankind; begets in us freedom of Spirit, and baniſhes groundleſs Fears, fooliſh Imaginations, and daſtardly Thoughts; teaches us to have right Conceptions of God, that he doth tranſact all Things with Mankind, as a loving Father with his Children; creates in us a rational Satisfaction, and the joy of a good Conſcience, advances the Soul to its juſt Sovereignty over inferior Appetites, which would diſable it for all good and vertuous Acts, and render us weak, fooliſh, and unfit for any thing that is Generous and Noble; ſtrengthens our Reaſon againſt the Onſets of the World, Fleſh and Devil, which is effected chiefly by ſtifling all manner of Intemperance; for it is this that fruſtrates the Work of Religion, either by ſtupifying or inraging the Spirits, or by putting them into irregular Motions.

(16.) An Exhortation to the Practice of Religion.

Now therefore let us conſider, whether or no this Religion doth govern our Lives; which we muſt learn, not by our acquaintance with Syſtems and Models of Divinity, but by our keeping its Commandments: For unleſs *Chriſt be inwardly formed* in our Hearts, the

Notions of Religion can ſave us no more, than Arts and Sciences, whilſt they lie only in Books and Papers without us, can make us learned: For Chriſt Jeſus did not undergo a reproachful Life and Death, merely to bring in a *Notion* into the World, without the changing, mending, and reforming it; ſo that Men might ſtill be as wicked, as they were before, and as much under the Power of the Prince of Darkneſs. Indeed Chriſt came to expiate and attone for our Sins; but the end of this was, that we might *forſake all Ungodlineſs and worldly Luſts.*

'Tis true, there be ſome that diſhearten us in this ſpiritual Welfare, and bring an ill *Report upon that Land*, which we are to Conquer, telling of nothing but ſtrange *Giants*; the Sons of *Anak*, that we ſhall never be able to ſubdue; others would ſuggeſt, that it is enough for us, if we be but once in a *State of Grace*, we need not take ſo great pains to travel any farther, or that *Chriſt* hath done all for us already *without* us, and nothing need more to be done *within* us.

Hearken not to them (I beſeech you) but hear what *Caleb* and *Joſhua* ſay; *Let us go up at once and poſſeſs it; for we are able to overcome them*, the hugeſt Armies of Luſt, not by our own Strength, but by the Power of the *Lord of Hoſts*; hear alſo the wholſome Words of St. *Peter*; *Give all Diligence to add to your Faith Virtue, and to Virtue Knowledge,*

to

to Knowledge Temperance, and to Temperance Patience, to Patience Godlineſs, and to Godlineſs brotherly Kindneſs, and to brotherly Kindneſs Charity; for *if theſe Things be in you, and abound, they make you, that ye ſhall neither be barren nor unfruitful in the Knowledge of our Lord Jeſus Chriſt.*

For Holineſs hath ſomething of God in it, and therefore it muſt needs be a victorious and triumphant Thing. And as the Devils are always active to *encourage Evil*; ſo the Heavenly Hoſt of bleſſed Angels are as buſie in promoting that which *is good*; for we cannot imagin, but that the *Kingdom* of *Light* ſhould be as true to its own Intereſt, and as vigilant for the enlarging it ſelf, as the *Kingdom of Darkneſs*. But then by Holineſs is not meant a mere Performance of the outward Duties of Religion, but an inward Soul and Principle of Divine Life, that enliveneth the dead Carcaſt of all our outward Devotions: For this is the vulgar Error of Mankind; they have dreadful Apprehenſions of Fire and Brimſtone, whilſt they feed in their Hearts a true and living Fire, that is, the Hell of Luſts, which miſerably ſcorches their Souls, and they are not concerned at it; they do not perceive how Hell ſteals upon them, whilſt they live here. And as for Heaven, they gaze abroad for it, as for ſome great and high Preferment that muſt come from *without*, and never look for the beginning of it to ariſe *within*, in their own Minds: Whereas nothing

without us can make us either Happy or Miſerable; nothing can either defile or hurt us, but *what goeth out from us.*

I ſhall now ſhut up all with theſe two Conſiderations, to perſuade you farther to the Love of Virtue.

From the deſire we all have after *Truth*, which is not held up by wrangling Diſputes, and ſyllogiſtical Reaſonings, but by the Purity of our Hearts and Lives; neither would it fail of overcoming the World, did not the Senſuality of our Diſpoſitions, and the Darkneſs of our falſe Hearts, ſtop its Paſſage.

And from the Deſires we have of a true Reformation, which muſt be begun in our own Hearts and Lives; for all *outward Forms and Models* thereof, are of little worth without the *inward Amendment* of our own Souls: For the baſer Metals are not changed by their being caſt into a good Mold, or by being made up in an elegant Figure; neither will adulterate Silver paſs, when the Touch-ſtone tries it; neither can we be *Reformed*, before the Corruptions of our Hearts are purged away: And when this once comes to paſs, then ſhall *Chriſt be ſet upon his Throne*, then the Glory of the *Lord ſhall overflow the Land*, then we ſhall be a People *acceptable* to him, and *as Mount Sion*, which he dearly loved, then by Reflection we ſhall ſee our ſelves, as in a Glaſs, and our Faults being diſcovered, we ſhall readily endeavour to amend them; for it is not in this Caſe, as in bodily

bodily Diſtempers, when the Body is neceſſitated by connexion of Cauſes to ſuffer the Malady upon it; but the Soul is in its own Power; the firſt Step therefore to a Cure, is for a Man to convince himſelf by his own Reaſon, that he hath done Evil, and the deſire to have this Diſeaſe removed naturally follows thereupon: For it is to no purpoſe to complain of bad Times, or to expect better Days, ſo long as Mankind are ſo averſe from cleanſing their own Hearts: Whereas if the Motions and Inclinations of the Soul within, were once ſet right, all Things without will go true, becauſe they are all moved by thoſe hidden Springs; and if every Man would ſtudy to do his own Buſineſs in the ways of a virtuous and good Life, all Commotions in the Earth, and all Differences would preſently ceaſe. And *Solomon* makes this Concluſion from all thoſe wiſe Reflections he made upon Things under the Sun. *Fear God, and keep his Commandments*; for this is a Man's whole Buſineſs, and his whole Excellency: So that there is nothing in Religion that I have wondered at more, than to ſee many Chriſtians in continual Anxieties about their State, complaining much of their want of aſſurance in this Matter, when it may be brought to a ſpeedy and plain Iſſue, by examining our ſelves, how we have kept God's Command-

Every Man is obliged to reform himſelf.

The beſt way to know what our Condition is, muſt be from keeping God's Commandments.

ments,

ments, the moral Precepts of an holy Life; this one Mark of our Sincerity in Religion well attended to, would ſilence all thoſe Suſpicions, that many Perſons are apt to entertain concerning their Condition: If it were worth our while to enquire into the Reaſon of theſe Doubts and Fears, they may be truly reſolved into a dark and melancholy Humor, or into falſe Conceptions of God, and his Affection towards Men, or into the Breaches and Inequality of our Obedience to his Laws. Now the melancholy Temper muſt be left to *Phyſick* and *Time*; for the Scripture preſcribes nothing at all in this Caſe, any more than it does for a *Frenzy* or *Feaver*; but that is a very falſe and dangerous Principle, which ſome have entertained concerning God, as if he did not really deſire the Happineſs of Man, but watched all Advantages to ſurprize him into Deſtruction; as if his Goodneſs was not a ſettled and conſtant Diſpoſition of his Nature, but took him *at certain Fits*, as it does the Sons of Men; as if we could have no ſure Rule to know, when we might hope for his Favor; as if the Majeſty of Heaven were merely Arbitrary in diſpenſing of Things as he pleaſes, without conſidering any Qualification in his Creatures: Whereas he, who will not believe there is ſo much goodneſs in God, as that he did not make us for our own Ruin, can never have any quiet in his Mind, becauſe nothing but the goodneſs of God can be a reaſonable ground

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of Hope or Security to him. The next Miſchief to this doth ariſe from falſe Notions concerning Religion, as if it did wholly conſiſt in the performance of external Duties; now we muſt take the Meaſures of our Religion by the ebbings and flowings of our Spirits, that depend upon our natural Temper, but by a firm Reſolution of Soul to keep God's Commandments, by the Conformity of our Wills to his, and by the conſtancy of our Obedience to his Laws: Another Miſchief proceeds from the frequent Interruptions and great Breaches of a holy Life; and this doth much diſquiet the Spirits of Men, ſo that uſually they betake themſelves to falſe Principles for Relief: Whereas that Perſon, who rightly underſtands the Nature of God, who hath worthy Apprehenſions about his Goodneſs to Mankind, hath true Notions about Religion, and is free from any melancholy Diſtemper; who doth for the moſt part continue in an even courſe of Obedience, allowing for human Frailties, that befal the beſt Men; he enjoys a laſting Peace and Serenity of Mind, without any conſiderable Change, but ſuch as he can give an account of from his ſenſible Failings and Variations. For I do not believe, that Comfort and Peace of Conſcience are ſuch arbitrary Things, as that God gives them to *whom and when he pleaſes*, without any regard

Many Miſchiefs ariſe from falſe Notions of God and Religion.

Another Miſchief proceeds from the frequent Interruptions of a holy Life.

gard of our Carriage towards him; but God hath ſo ordered Matters, that Peace and Comfort ſhall be the natural Reſult of our Duty, and the diſcharge of a good Conſcience towards God, and towards Man.

The truth is, we do not live according to thoſe Rules of Righteouſneſs, that are laid down in his Goſpel for the Government of our Lives, and ſo we are afraid to try our ſelves by this Evidence of our Love to God, *our Obedience to his Commands*; but are glad to hearken to any other obſcure Signs, which we cannot be certain of, neither will they bring the Buſineſs to any Iſſue; like a Man that hath outrun himſelf in his Eſtate, he is unwilling to look *into his Books*, but had rather feed himſelf with ſome uncertain Signs of his good Condition, than examine his Accounts, that he may truly know what it is.

If we would not deceive our own Souls, we muſt bring our ſelves to this Touchſtone, *Obedience to all the Laws of God*, by this means we ſhall take a certain courſe to underſtand *what State we are in*; which Laws we are ſufficiently enabled to keep, by that Grace and Aſſiſtance that God offers, and is never denied to thoſe that are not wanting to themſelves: And Man being the only Creature in this viſible World, that is formed with a Capacity of Worſhiping and Enjoying his Maker, we have no juſt pretence to Reaſon, unleſs our Reaſon be determined to Actions of Religion: For as

Men

Men, we are endowed with ſuch a Faculty, as is capable of apprehending a Deity, and of expecting a future State after this Life; whence it follows, that our proper Happineſs muſt conſiſt in the perfecting of this Faculty; which nothing elſe but Religion can ſo much as pretend to: It is true indeed, *Health*, *Riches*, *Reputation*, *Safety*, are neceſſary to render our Condition pleaſant and comfortable in this World: Now herein appears the Advantage of Religion, that it is not only the *Moral*, but the *Natural* Cauſe of all theſe Things, becauſe it doth not only entitle us to an Eternal Reward from a Juſt and Wiſe Providence, but by a *Phyſical Efficacy*, it procures for us each of thoſe Things, wherein our Temporal Happineſs doth conſiſt: Inſomuch, that if we could ſuppoſe our ſelves in a Capacity of Capitulating with God concerning the Terms, upon which we would ſubmit to his Government, and were we to chuſe the Laws we would be bound to obſerve, it were not poſſible for us to make any Propoſals, which upon all Accounts ſhould be more for our Intereſt, than thoſe very Conditions to which we are obliged by the Rules of Virtue and Religion: For were theſe and the fear of a God wholly extinguiſhed, there would follow ſuch wild Extravagancies amongſt Men, as would not leave ſo much as the ſha-

The beſt way to know what our Condition is, muſt be from keeping God's Commandments.

Without Religion all Things would be in Diſorder.

dow

dow or face of common Honesty and Order in the World; there being no kind of Vice, which Men would not abandon themselves unto, considering how impetuous their natural Appetites are, and the Power of Temptations.

Rituals indeed, and external Observations of Religion are readily complied with, and Men without much difficulty are brought to them, because they may be consistent with their Lusts; but they are impatient of practical Duties, because they fetter their Inclinations to Sin; this is a Yoke that galls their Necks; a Burden too heavy for them to bear.

Hence it hath been taken notice of, that there is no Religion in the World, either *Jewish*, *Turkish*, or *Pagan*, so carelesly observed by its Proselytes, as *ours* is, whereof this must be assigned the Cause; their Institutions are for the most part Schemes of *Ceremony* and *Bodily Exercises*; whereas universal Goodness and Virtue are the indispensible Injunctions of *Christianity*: Now to abstain from all appearance of Evil, and to keep our selves unspotted from the World, goes against the Grain, lays the *Axe to the Root of the Tree*, and *flays* the *Æthiopian, while he is alive*: And *Diogenes Laertius* gives this Reason, why the *Epicureans* kept closer to their Rule than the *Stoicks* did, because the first enjoined only what *Men had a mind to be*, but the later, *what they ought to be*.

And

And what Chriſtians ought to be, our Religion teaches, let us therefore be ſerious in the Practice of it, for this Reaſon among many others, becauſe *when a few Days are paſt, we muſt all of us go to the Place, whence we ſhall not return*; and when we come to die, nothing then will be of Advantage to us, but the *Teſtimony of our Conſciences*, that *in Simplicity* and *godly Sincerity, we have had our Converſation in this World*; upon which we may confidently expect, that there is laid up for us a *Crown of Righteouſneſs*, which the Lord the Righteous Judge will give unto us at the Day of his Appearance, when *he ſhall come to bring every Work to Judgment*, with every ſecret Thing, *whether it be Good, or whether it be Evil.*

Why we ought to be ſerious in the profeſſion of Religion.

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Of the NATURE of
ETHICKS.

THIS is the *peculiar* End and Uſefulneſs of the *Chriſtian Religion*, to eſtabliſh *real* Virtue in the World: And in the Primitive Ages of Chriſtianity, the Virtues of *Charity*, *Meekneſs*, *Patience*, and *Humility*, were eſteemed the diſtinguiſhing Graces of the *Goſpel*; in that time, the *plain*, the *humble*, and the *downright* Chriſtian was never deſpiſed as a meer *Moraliſt*. The firſt Preachers taught Men to purchaſe the Hopes of Salvation, by *living up* to the *ſevereſt*, and moſt *exalted* Doctrines of their Faith; then to be *Reformed*, was, without any more ado, to be *Regenerate*.

An Enquiry after the End of Human Actions.

THE Doctrine therefore of *Ethicks*, contains the Principal Part, or End, of *Human Life*; which tho' it is not to be had under the Sun, where nothing, either good or bad, hath any long *Duration*; yet, *ſomething* we muſt aim at, and lay hold on, in the *due Culture* whereof, we may place our greateſt *Eaſe* and *Happineſs*. This thing, whatever it is, muſt neceſſarily include theſe three *Conditions*.

First, IT muſt be *agreeable* and *proper* to *Human Nature*; for that we ſeek for, muſt be moſt *excellent*; and what Excellency can be in that, whereof *Senſeleſs* and *Brute* Creatures do partake equally with our ſelves?

Secondly, IT muſt give us *full Content*; for as long as we deſire ſomewhat more, it is not poſſible, that the Heart ſhould reſt ſatisfied.

Thirdly, IT muſt be within *our Power* to get it, if we pleaſe; for what Satisfaction, or Happineſs, can be in that, from which we may be *hindered*, either in the *attaining* or *continuing* it?

Moral Virtue hath all the Properties of Happineſs.

HE, who in his ſearch for *Happineſs* can find any thing wherein theſe Properties *meet*, ſhould ſo highly value that Treaſure, as to ſell all, to purchaſe the Field where it is. In the mean Time, 'till ſomething better be brought to Light, we will be contented to take *Moral Virtue* into our Conſideration, and ſee, whether theſe *three Properties* are to be found in her. But before we do this, it is fit we ſhould conſider ſome great Miſtakes of the *Old Philoſophers* about this Matter; One was, That they would have their chiefeſt Good in *this Life*; Another was, They would have it ſo in their *own Power*, and within *themſelves*, that neither God nor Man ſhould be able to hinder them of it. Herein lay the fundamental Difference between the Morality of the *Academicks* and *Stoicks*. The Courſe the *Platoniſts* took, was to *purge* their Minds of *froward*

The difference between the Morality of the Academicks and Stoicks.

Humours,

Humours, to moderate their *Passions*, to furnish themselves with *Prudence*, and then whatever happened, to govern themselves by the Laws of *Wisdom* and *Moderation*; because when the Mind is endued with these Virtues, it is able to extract something *beneficial* to its own Interests, from the most *malicious Accidents*. The *Stoicks* foolishly thought, that we should be disquieted with perpetual *Fears*, if our Happiness were not wholly lodged within our *own Breasts*: Whereas a wise and good Man, that considers the *Uncertainty* of Things, will neither be so stupid, as to be *surpriz'd* with any Disaster, nor so silly, as to encrease it by a *fruitless Anxiety*; but will make the best of his Condition, by a *discreet* Management of himself and his Actions.

NOW *Aristotle*, that great Master of *Ethicks*, in his Inquisition after the *Properties* of *Moral Virtue*, first falls upon the Consideration of *Good*, what it is, and defines it to be, That which all our Desires aim at; and indeed, what can satisfie our Desires, but that which is *good*; for even *evil* Things, when they are sought after, appear unto us under the Shew of *Good*: Whence comes that common Distinction of *Bonum apparens & verum Bonum*; *Bonum sensui & Bonum rationi*. From this general Description of what is good, he comes in particular to consider of *Bonum Homini*: And seeing there are many things which are indeed *profitable* and *good* for Man, he makes yet a more particular Enquiry, Whether there be not some *one Thing*, wherein every Man places the End of all his Desires?

'TIS true, that *every* Man proposeth to himself *somewhat*, which if he could once arrive at, he

The Philoſophers divided in their Opinions, about the chiefeſt Good.

would think himſelf a happy Perſon. One ſeeketh *Pleaſure* and *Eaſe*, as *Ariſtippus* and the *Cyrenaicks* did; a ſecond would have *Indolence*, or a *Freedom* from all *Trouble*, which the *Epicureans* wiſhed for; another, perhaps, prefers a ſort of *Wiſdom* without *Senſe*, like that of the *Stoicks*: One fixes his Mind upon *Wealth* and *Abundance*; another upon *Honour* and *State*; and a third ſhall purſue with all his *Might*, ſome *particular Courſe of Life*, as a *Trade*, or any way of *Buſineſs*; which, if he could bring to any Perfection, he ſuppoſes he ſhould have his *Deſires* fully anſwered. A Multitude of Fancies there are of this Kind, almoſt as many as there are *Complexions* amongſt Men, wherein Mankind have been uſed to lodge their final *Good*, or the utmoſt Scope of their *Wiſhes*. It will not therefore be amiſs to enquire, *what* this is, and whether it be poſſible to *find* that Matter out, which would be adequate to all our Deſires.

And *Firſt*, IT may well be *doubted*, ſince no Man was ever yet known to *poſſeſs* on Earth, that Thing which could fully ſatisfie him.

Secondly, IF we ſuppoſe any Man to have *had* it, yet the very Anxiety and Fear of loſing it, would abate much of the Pleaſure he might take in the Enjoyment of it.

Thirdly, THE unavoidable Expectation of *Death*, were enough to draw off all our Inclinations after this World, ſince, that after Death, *Nature* affords us *no Proſpect*, or *Certainty*, of any thing, wherein we may place our laſt *Eaſe* and *Contentment*: So that the Enquiry, *What* it is which would finally

content us, is likely to prove no other, than that vain phantaſtical Labour, which many Men, to their utter Ruin, have taken in Purſuit of the *Philoſopher's Stone.*

NOTWITHSTANDING all this, we muſt find out ſomething, which we may truly call our *final Good*: For that reſtleſs Deſire after it, which is generally in all Men, cannot be to no Purpoſe, ſince God and Nature never made any thing in *vain*, neither is it conſiſtent with his *Juſtice* or *Goodneſs*, to put any Creature upon a continual Rack; the contrary to which were unavoidably true, if under the Sun there were nothing, which might anſwer this *univerſal Appetite.*

How Men have been miſtaken about their chiefeſt Good.

BEFORE we affirm any thing concerning it, we muſt firſt determine, what *it is not*: For the Errors of Men have been ſo many, that we need be ſure of what we do, leſt we run into the ſame Miſtakes. The principal Cheat of all, which hath miſled moſt, is *Pleaſure*; by which I do not mean any *groſs* and *carnal* Pleaſure, of which Men are naturally *aſhamed*, as being very fickle, and ſoon at an End; which will not ſuit with our laſt Hopes, that are *Eternal.* For the Content received in *Meats* and *Drinks*, and the Conſequences thereof, *Luſt* and *Wantonneſs*, are ſo ſhort-lived, ſo full of Satiety and Sickneſs, that even *Epicurus* declared, the ſmalleſt Diet was the beſt; and indeed he that is reſolved to ſubdue his Body, muſt be ſure to cut off all *unneceſſary* Convoys of Meats and Drinks, and the Siege cannot laſt long. But as for that other more refin'd *Pleaſure*, which conſiſts in the *Satisfaction* of the *Mind*, and in the

conſtant *Approbation* of *Virtue*; this comes near the Point, but fails of it, as being a *Concomitant* of it, but not the *Thing* it ſelf.

Riches cannot be the End of our Deſires.

Secondly, MANY have choſen *Riches* and *Abundance* of all Things for the *End* of their Deſires; but this will not hold, becauſe the perpetual Care of *preſerving* them, or the endleſs Fear of *loſing* them, will not ſuffer them to bring any *Happineſs* to us, which ought to be without *Care* of keeping, and without *Fear* of loſing.

Our Happineſs cannot be found in Honours.

Thirdly, THE more polite and elegant Sort of Men, place their Felicity in *Honours*, but neither is it here to be found; for Honour is not in him that *bears*, but in him that *affords* it; as thoſe are honour'd, who diſcharge the greateſt Weight of their Princes Affairs; and we often ſee that thoſe Men, which to Day were moſt honour'd, and to Morrow, upon Defiance of thoſe that honour'd them, prove moſt *contemptible*, even for this Reaſon, becauſe *Honor eſt in Honorante, non in Honorato.* But our laſt and true Happineſs, muſt be found in *our ſelves*, and not in *other* Men.

Happineſs is not found in the Increaſe of Knowledge.

Fourthly, SOME have thought themſelves happy only for their *great Skill* in *Letters*, which they have gotten with unwearied Pains: The Authority of *Ariſtotle* hath driven them upon this Conceit, who, according to his nice Way of handling all Things, hath divided *Knowledge* into *contemplative* and *practical*; whereas *Knowledge* is but the outward *Dreſs* and *Trimming*, as it were, of a Man, and may be found

found in the moſt unhappy, and cannot therefore be true *Felicity*.

THERE are but two Things remaining, in which ſome Men place their Happineſs; the firſt is the *Idea* of *Good*, a Fancy of *Plato*'s; for he, conceiving that there were in God certain *Exemplaria*, or *Patterns* of all Things in full Perfection, taught, that in the Contemplation of *theſe*, our *final Good* conſiſted. Some Doctrines of this kind have been delivered in our *Schools*; what elſe do the Scholaſtick Writers mean by their ſaying, that our laſt Happineſs muſt be had in the *viſual Sight* of God: But this muſt be after our Death, when we ſhall *behold* and *know* all Things, according as they are in their moſt *perfect State*. But the Happineſs we now enquire for, muſt be ſuch, as may be enjoy'd in *this Life*: For it is altogether uncertain, whether any ſuch *Idea* be, or no; and if there be, it doth not appear, which Way the Contemplation of it hath an *Influence* upon our *Manners*: So that theſe Ideas are not unlike King *Ptolomey*'s Man in *Lucian*, who was one half perfectly black, and the other exceeding white; ſo that part of the *Platonick* Theology, which relates to *Practice*, is very clear and intelligible, whilſt that which is employ'd in *Theory*, is monſtrouſly dark and obſcure.

Nor in the Idea of Good, as *Plato* fancied.

THERE were alſo thoſe, who taught, That *Virtue* was that excellent Thing, in which, we ſhould find our chiefeſt *Good*; theſe Men came near, but fell ſhort of the Truth: For *Virtue* is a *Habit*, and Habits are for *Actions*: Now it is confeſſed, that our chiefeſt *Good* is our ultimate

End, and all things are for *it*, but it ſelf for no *other* End. As for what *Ariſtotle* ſays, That a *happy* Man cannot be in a *calamitous* Condition, he errs according to his Principles, by which he requires *Riches* and *Health* of Body to the making up his happy Man; whereas, let him be in his Perſon either *healthful* or *diſeaſed*; let him be for his Fortunes *rich* or *poor*, all is one; for every Condition of Life is alike the Object of *Virtue*, and for that Reaſon, no Stranger to *Happineſs*.

HAVING ſought after *Felicity* where it *is not*, it remains, that we ſearch for it where it *is*; otherwiſe, the moſt *natural* and moſt *ſincere* of all our Deſires, would be *falſe* and *unprofitable*. Some define it to be *ſummum Bonum*; others *Bonum hominis maximè expetendum*; ſome, that it is *Bonum homini per ſe ſufficiens*; that which is able alone, to ſatisfy all our Deſires. All this and much more is true, and yet we are never the wiſer: For the Queſtion ſtill is, *what* wonderful Thing this is, in which *all* theſe Attributes are to be found? For in this Caſe it happens, as it doth with a *wayfaring* Man, who being ask'd whither he goes? Should anſwer to one Man, That he went to his Journey's end; to another, that he went thither where his Buſineſs lay; to a third, that he was travelling to a Place, whither when he came, he need go no farther: For all this is true, and yet he hath not told whither he is going; had he reply'd, that he went to *London*, to *Paris*, or to *Rome*, he had ſatisfied the Enquirer. Some ſuch thing befalls us here; for to be the *chiefeſt Good*, the *laſt End*, to be the *moſt perfect Good*, and a thouſand things beſides

beſides we may be told, and yet our Journeys end not known at all. But without any more Circumlocutions, we may be poſitive, that our *Happineſs* conſiſts in *Action*, and in that Action alone, which proceeds from *Virtue*, and we may define it thus, *Fœlicitas eſt actio vitæ ſecundum Virtutem*; for to lead our Lives according to *Virtue*, is in this Life the *Supreme Good*, and he that knows no more of *Happineſs* than *this*, may reſt contented, and enquire no farther. *Ariſtotle* ſeems to require a little more; but ſome Men are ſo vain, that they know not when they have ſaid enough.

Our Happineſs conſiſts in thoſe Actions that proceed from Virtue.

THAT the leading our Life by the Rules of *Virtue*, is the only true *Happineſs*, appears by this, that it hath *all* thoſe *Properties* which are required to make true *Happineſs*.

Firſt, IT is in *our Power*, for we ſee frequent Advices uſed to bring Men to the Practice of *Virtue*, which were altogether vain, had they no Power to become ſo; for, who ever adviſed a Man to an Impoſſibility?

Secondly, IT is *proper* to *Mankind*; for what do we behold in any other kind of Being, that can make us either eaſy or happy? The rational Faculties, which are buſied in moderating thoſe Paſſions, that are common to us and Beaſts, are in none but Man; by the Strength whereof, we can Maſter theſe Heats of the Mind, and make them ſubmit to better Conduct.

Thirdly, THIS only affords us *Quiet* and *Contentment*. Had we all thoſe glorious things which the

the Vulgar gaze at and admire; let there be wanting only the inward Teſtimony of a good *Conſcience*, which *Virtue* only can give us, all theſe are as nothing, and but cold Comforts, and which is worſt of all, they will at length fail. For Honour, Wealth, and Pleaſure have Wings and fly away; only the Memory of a virtuous Life laſts for ever. The Excellency of all Things in the World conſiſts more in *Opinion* than *Reality*; in *Expectation* much more than *Enjoyment*: Beſides, a great part of a Man's Life is gone, before he arrives at them; and when his Senſes are dim with Age, Pleaſures are unſavoury to the Palate. And if we conſider theſe things ſingly and apart, they are of no Weight at all; and this is the Misfortune, no Man can enjoy them all *together*; for how can any one think it a Felicity to have a ſtrong *Body* without ſoundneſs of *Mind*; to have his *Granaries* full, and his *Conſtitution* crazy? What are *Riches* unleſs *Pleaſures* attend them? Yet, he that follows *Pleaſure*, ſhall never get *Riches*: What profits it, to have a healthy *Body* and a weak *Soul?* Yet the pampering the *former*, will ſurely bring feebleneſs upon the *latter:* What doth it ſignify to multiply *Notions*, and enlarge our *Knowledge* of Things, when he that encreaſes his *Knowledge*, encreaſes only his Sorrow? Nay, the *Glories* of this World will diſappoint a Man in that very matter, which they particularly promiſed him: For if you ask the *Rich* Man, whether his *Wealth* hath freed him from *Care*, or hath afforded him

The Things of this World not ſufficient to make us happy.

him any *Eaſe*; he will tell you, That the poor Man's *Neceſſities* are not ſo heavy, as his *Troubles* are, by reaſon of his great *Abundance*, whereby his Spirits are broken inſtead of being ſupported. So Men in the higheſt Places of *Honour*, may believe themſelves ſafe, and enſlaved to no Man's Will; but it is quite otherwiſe, no Perſons are ſo much concerned in the *Humours* of thoſe below them, and of thoſe above them too, as they are. Thus tranſitory and vain is the Happineſs of every *voluptuous* Man, he finds in the Iſſue, nothing but *Vexation*; ſo that there is not half ſo much Delight in the Fruitions of Luxury, as there is in the denial of our Deſires after it.

An honeſt Life is the moſt happy State.

WHEREFORE ſetting aſide *Ariſtotle*'s Phraſes in plain Language, the reſult of all our Felicity amounts to no more than this, to *live honeſtly*: For the Word *Honeſty*, tho' St. *Auguſtine* could afford it no higher a Place in the Life of a Chriſtian, than to be a *Tyrocinium Chriſtiani*, is indeed the chief Ingredient in a virtuous and good Diſpoſition, and mingleth it ſelf with every part of our Chriſtian Life, whatſoever State it be, high or low: For whether it concern God or Man, rich or poor, fortunate or miſerable; whether in publick or private, in a high Condition, or in a low and inferior Orb, to behave our ſelves becomingly, and as we ought upon every Occaſion, is all ſumm'd up in the Word *Honeſty*: Whatſoever the Philoſophers have aſſerted concerning other Things, *Bona Fortunæ*, *Bona Corporis*, ſerves only to breed unneceſſary Diſputes: Therefore *Lucian*, that witty and ſharp Cenſor

Censor of the Philosophers, calls the *Epicureans* φιλήδονοι, the Followers of *Plato* φιλόδοξοι, the Peripateticks φιλόπλουτοι; for according as they stood affected to *Pleasure*, *Honour*, and *Wealth*, so they pronounced of their *Happiness*: And *Aristotle* was so extreamly taken with *Wealth*, that he made his *Vice* a part of his *Philosophy*, and entitles his *Riches* unto *Happiness*: But we have resolved upon better Grounds, not to venture our selves, where he, a great Master in Science, was shipwreckt; neither will seek for Happiness where he could never find it in this World: But we must look for it in true *Religion*, the *Knowledge* of God, in the Expectation of *future Bliss*, Things which *Aristotle* never dreamt of: For all Things upon Earth are little and narrow, short and scanty; but every Thing in *Religion* is vast and infinite: What can be more so, than to live always with *God*, and to have a perpetual Joy in a *Man's Self*? Here, as in a Glass, we behold the best and most desireable Objects; her Revelations refresh and bear up our Spirits, because in them the *Mind* is at *peace*, and we may with the most ravishing Delight, lay out our *whole* Thoughts upon Heavenly Things, which, as they are most *remote*, so they are too *fine* for the Impressions of *Sense*. Here we have the most healing Remedies against all the *Miseries* of Humane Life, a Relief for every *Agony* of the Mind, and a Comfort against every *Danger*: Whereas to be *rich* or *honorable*, to be *wise* or *powerful*, will not pacifie one troubled Thought, because they are only the Creatures of *Fancy*; but the Principles of *Religion* sink deep-

The Excellency of Religion.

deeper into our *Reaſon*, and acquaint it with the glad Tidings of a *better Life* hereafter. In the Caſe of Religion therefore it is true, what *Tully* ſays of Philoſophy: It is uſeful in all Conditions, a Comfort in *Proſperity*, and a Refreſhment in *Adverſity*, the ſafeſt *Guide* to direct us in a proſperous State, and if we fall lower, the moſt faithful *Friend* to put us in hopes of Deliverance: Therefore it preſcribes ſuch Rules of Life, as will never fail, if they be carefully purſued, neither can a *Religious* Man be ever diſappointed in his *Hopes*, becauſe they are as *certain* and *true* as the Decrees of God: For no Man ever ſought the Kingdom of God, and the Righteouſneſs thereof, but found it.

Religion uſeful in all Conditions of Life.

HENCE we may ſay of our *Religion*, that it is pregnant with *Wiſdom* and *Happineſs*; it is admirably conſonant to the Deſires and Needs of *Humane Nature*; it is agreeable to the Faculties of Men, infinitely ſerviceable to the *Content* and *Tranquility* of the Mind; it is ſuch a thing, as every *wiſe* Man would *chuſe*, as moſt becoming the Dignity of *Rational Nature*, and moſt conducive to his *Happineſs*: It rids the Mind of irkſome and vexatious *Thoughts*, exempts Men from the Troubles and Tumults of diſquieting *Paſſions*; it frees the Conſcience of all ſad *Reflections*; is the greateſt Art of *Joy* and *Pleaſure*; it makes us Godlike, as well in the *Happineſs*, as in the *Purity* of our Lives: In ſhort, it hath in it all the *excellent* and *amiable* Qualities which can prevail upon the Reaſons and Affections of Mankind.

HA-

HAVING then defined *Happiness* to be, the leading of our Lives according to *Virtue*, it remains in the second Place, that we make Enquiry, What *Virtue* is? Which that we may the better do, we are to enquire, in what *Order* and *Rank* of Things to find it. In being a *Quality*, it must be either an *Habit*, or a *Passion*; but a *Passion* it cannot be; for *Passions*, such as Fear, Anger, Lust, and the like, are *Natural*; but *Vertue* is gotten by *Care* and *Study*. Now it was never known, that any Man was *born* virtuous, but attain'd unto it by long Practice. *Virtue* therefore must be reckon'd amongst *Habits*; for they only are contracted by *Labour* and *Industry*. Now *Habits* have something of relation; we must therefore find out something, unto which this *Virtue*, which is a *Habit*, doth refer: To know this, we must understand, that there are some Things in our Nature, which we call *Affections*, or *Passions*, or *Perturbations*; if they *gently* move us, we call them *Affections*; if more *strongly*, they are *Passions*; if more *boistrously*, then we name 'em *Pertarbations*: So that these are really *one Thing*, called by *three Names*, according to that Degree of Heat into which they put us.

How Virtue moderates the Passions.

Now, that which holds the Bridle, and governs their Motions; which allays their Heat, if it be too violent; raises them if they be too low; which gives their just Degree, sets Bounds to their Raging; keeps 'em from Excess, if they prove too warm, and from Deficiency, if they be too tame. This is that which we usually call *Virtue*, and may be defin'd *Moderatrix Passionum*; for this Definition sufficiently opens the Nature and Condition of it: But *Aristotle* would

would have us go a little more about the Bush, and takes more Pains than needs. Now he will have *Virtue* to be *Habitus* προαιρετικὸς *in mediocritate consistens*; by which Word προαιρετικὸς are excluded all those things which are done rashly, and by chance, naturally by Coaction or Constraint, the Meaning whereof may be understood by considering, 1*st*. there is βυλὴ, Reason or Advice. 2*dly*. βύλησις, *voluntas*, or the Will. Now for want of proper Words to express the Thing, we are often forced to confound the same Action in *Men* and *Beasts*: For that which is ἀρχὴ πράξεως, the beginning of Action, in *Men* and in *Beasts*, in Beasts hath no proper Word to express it, but we call it by that general Name of ὁρμὴ, and this in the Action of Man is named βύλησις. Although the thing be one and the same in both; yet many times, the want of a *proper Name* to express it by, doth breed some *Confusion*. The Philosopher tells us, That Men do many Things, ὃ προαιρούμενοι ἀλλ' ὀυκ ἐπιθυμοῦντες, when they follow the Suggestions of Sense, and not the Dictates of Reason. St. *Augustine* plainly distinguishes them, when he saith, *Voluntas est non nisi in bonis; nam in malis flagitiosisque factis cupiditas propriè dicitur, non voluntas*: The intellectual Part is that, from whence spring all rational Actions, and in the *Judgment* ruling the Will, lies all the Blame or the Good, that is Praise-worthy in what we do. Whilst Beasts work and act with all Suddenness, and without Deliberation, Man works Considerately and with Advice, in our

The intellectual Part is the Spring of all rational Actions.

Language

Language we call this Free Will, in Latin *liberum arbitrium*, in Greek ἐφ' ἡμῖν καὶ οὐκ ἐφ' ἡμῖν. As for that proud and insolent Word αὐτεξούσιον, it is not to be heard of in the Writings of *Epictetus*, or any modest Philosopher, but only among some *Greek* Divines; and in them, nothing more is meant by it, than that Power which Man hath over his Moral Actions: This is that *Spirit* of our *Minds*, as the Apostle terms it, which makes our Actions *virtuous*: For we are not moved as natural Agents are, but it is in our Power to leave the Things we do undone; neither can there be any *Choice*, unless the Thing which we take, be so in our Power, that we might have refused it; and we must take special Care, that we distinguish between the *Will* and the *Apetite*; the Object of the first is, whatsoever Good we may be led to by *Reason*; the Object of the latter is, whatsoever Good may be desired by *Sense*: Now Affections, such as Joy and Grief, Fear and Anger, being, as it were, the sundry Modes of *Appetite*, can neither be stirr'd by a thing indifferent, nor forbear being moved at the sight of some other things; so that it is not altogether in our Power so to *moderate* these Affections, as never to be moved by them; but we may command the Actions that issue from the Disposition of the *Will*. And to our *Wills*, only our *Passions* are subject; not that it is in our Power *wholly*, whether we will be *angry* or not, whether we will be moved by *Lust* or *Fear*; but only when they are up, and would hurry us into evil Actions, it is in our Power to *restrain* their Force

The Will and Apetite distinguish'd.

Passions are subject only to the Will.

Force, and to do nothing at their Command: For wherein we cannot be hindered, there, only, are we *free*; but in whatsoever we may be hindered, there we have not this *Liberty*; So small a Matter it is, called *Free-will*, that hath kindled so much Controversie, and raised so great a Stir amongst Men.

AND here cometh in a third Thing, which we are to observe, βυλδυσις, that is, *Consultation*; wherein we see the Necessity of having *Free-will*. For since in many important Cases of Human Life, it doth not appear what is to be done upon the sudden, it is necessary to take some Time to *advise* and *consult*. Beasts, because they see upon the sudden, what they have to do, have not this Benefit of Advice; but as soon as ever they see what to avoid, and what to pursue, immediately act accordingly: But with *Man* it is not so; many Things there are, which at first Sight, *seem* fair and desireable, that upon Examination *prove* otherwise; and many Things are harsh, unpleasant, or dangerous at *first Sight*, which upon *Tryal* are fitted for our Use, and therefore ought to be pursued.

HENCE it is, that our ὁρμὴ or *Inclination* to act, must be frequently suspended, and not presently be set on work, but upon serious *Consideration*, what is most fit and convenient for us to do: And here comes in προαίρεσις or Election, which is, as it were, the Conclusion from the Premises.

WHATSOEVER therefore offers it self to us, is first βυλητον, for some Reason to be desired; secondly βυλδυτὸν, it must admit of Consultation; and in the third Place, it must be προαιρετὸν, fit upon good Advice to be chosen. This is the just

Meaning of what *Ariſtotle* ſays of Virtue, that it is *habitus προαιρετικὸς vel electivus.*

The Art of living well, conſiſts much in the well ordering the Paſſions.

BEFORE we come to conſider further of his *Definition*, wherein the very *Form* of *Virtue* doth conſiſt, it will not be amiſs to ſpeak ſomewhat of the *Paſſions* of the Mind, in the due framing of which into Order, the very *Art*, as it were, of living well doth conſiſt.

NOW the *Mind* of Man, from whence they come, hath two principal Parts; the one proper to *Man*; the other common to *Him* and *Beaſts*; the firſt we call the *Intellectual* Part, or Reaſon; the ſecond is *Senſe* or ſenſual *Appetite*. Reaſon is the τ' ἡγεμονικὸν and Guide to Senſe, whoſe Virtues are *Prudence*, *Science*, *Art*, and ſuch like, which becauſe they are not *Moral*, but *Intellectual* Virtues, we ſhall not at preſent ſpeak to: For *Senſe* is our Subject, as being the proper Object and Matter of *Moral Virtue*. Which inferior Part of the Soul is divided by Philoſophers into *concupiſcible* and *iraſcible*; the former tends to that which is *good* and *delightful*; the latter arms the Soul againſt whatſoever is *diſagreeable* and *difficult*.

BETWIXT theſe Two, all the Affections are divided, and are chiefly employed in their Buſineſs: Concupiſcence, Deſire, Luſt, Hunger, Thirſt, Hatred, and others of the like Nature belong to that, which we call the *concupiſcible* Part: Pride, Contempt, Impatience, Anger, Fear, Boldneſs, and the like generous and brave Paſſions, belong to what we ſay is the *iraſcible* Part of the Mind. Whatſoever

ever it is that ſtrikes the Soul, touches it to the quick, and moves it to Action or Paſſion, muſt needs proceed from one of theſe: Wherefore to give theſe their juſt Meaſure and Proportion, to mould and temper 'em well, is the proper Office of *Moral Virtue*.

The Office of Moral Virtue, is to govern the Paſſions.

Now all the Paſſions of the ſenſitive Soul are apt to offend in being either too much, or too little, and the prudent Choice of juſt what is enough, is the chief Work of Virtue. Which *Mediocrity* is call'd by thoſe who love to talk learnedly, or rather obſcurely, *Arithmetical* and *Geometrical*: Arithmetical Mediocrity is that, which is equally diſtant from both Extremes, is ever one and the ſame; as the Mean between Two and Ten, is unalterably Six, which by Four exceeds Two, and by Four, fails of Ten: For if we add Four to Two, it makes Six; but if we add Four to Six, it makes Ten. Geometrical Mediocrity is ſo placed betwixt the Extremes, as the Matter requires, to which it is referr'd; therefore it is ſometimes more, ſometimes leſs, and not always the ſame: Such a *Medium*, as the Taylor obſerves in making your Apparel, he requires not the ſame Meaſure of Cloth for all, but only ſo much as is neceſſary for your Perſon: For the Phyſician, if Two Drams of Rhubarb will not ſerve for *his Potion*, doth not forthwith infuſe *ſix* or *ten* more; but he examines the Nature of the Diſeaſe, the Strength and Conſtitution of the Patient; and accordingly he makes up his Doſe. Such a kind of *Medium* is Vertue, ſometimes inclining to the leſs, ſometimes to the more; as it is in *Temperance*;

What the Mediocrity is, in which Virtue is ſaid to be placed.

where the Mediocrity is not ſtill the ſame, but changes according to the Variety of Perſons: A Student, who is but of a thin Body, or a ſickly Perſon, eats not ſo much as a Day-Labourer, but eats in Proportion to the Ability of his Stomach: The liberal Man gives not always the ſame Alms; the wealthy give more, Men of meaner Eſtates leſs: So the Widow's two Mites were ſufficient, becauſe ſhe gave according to her Condition; the rich Phariſee gives, perhaps, a great deal more, and yet gives too little, becauſe he beſtows not his Charity according to the Largeneſs of his Means: Hence it is, that Virtues are σοχαστικαὶ τῦ μέσυ, aim at the *Medium*; and hence it alſo comes to paſs, that it is ſo difficult to find the true *Medium* out; for there are infinite Ways to miſs, or to ſhoot beſide the Mark; but there is only one Way to hit it.

Why Youth are not fit Hearers of Moral Philoſophy.

To do which one Thing, a virtuous Man muſt have the *perfect* Uſe of his *Reaſon*: Upon this Account ſome Philoſophers have diſputed, whether *young* Perſons ſhould hear or read their Leſſons, and have determined, they ſhould not: And *Ariſtotle* ſets it down for a Maxim, that *Youth* are not fit Hearers of Moral Philoſophy. For the fickleneſs of their Fancy, the unrulineſs of their Paſſions, the wild Sallies of their Affections, ſuffer 'em not to reap any Benefit by virtuous Diſcipline or Education: But when *Age* hath ſomewhat cool'd the Heats of Paſſion; when Wiſdom and Experience hath cured all the Boylings of their Blood, and hath maſter'd every exorbitant Humour: Then is the proper Time to cultivate the Soil, and ſow the Seeds of Vertue.

How-

HOWSOEVER it be with this Part of *Ariſtotle*'s Doctrine, yet, by the Method he preſcribes, the Hearer of Moral Precepts muſt have ſuch a Share of *Prudence*, as may render him able to chooſe ſo much Paſſion, as is due unto the Action which he undertakes.

HOW this Choice can be made by *Youth*, unleſs they be firſt well diſciplined, is more than *Ariſtotle* hath taught us: For making all Virtue to flow from *Prudence*, he allotts no Time to learn *Wit*, which muſt be wrought in us by chance or ſome good Fortune: For *Prudence* being a ſolid and conſtant Habit, and all Habits being gotten by the Repetition of frequent Acts, ſome Space of Time there muſt be, in which theſe Acts, that produce our Habits, muſt be practiſed. Now whether Age or Youth be the fitter Seaſon to plant Virtue in the Mind, let thoſe make it a Queſtion who are ignorant, whether the *Spring* or *Autumn* be the better Seed-time.

SEEING that the ſowing of this good Seed doth bring forth the beſt and the greateſt Men; thoſe, who are moſt ſerviceable to God, and thoſe that are moſt uſeful in the World; it will be worth our while to conſider, what that Time of our Life is, in which the Principles of Virtue ought to be imbibed? In order to a more cloſe Enquiry into this Matter, we will firſt ſee, what the natural State of the youthful Age is; ſecondly, we will prove it to be the beſt and moſt proper Time to learn the great Art of living well.

A Character of the youthful Age.

Firſt, YOUNG Men are violent in their Deſires, and ever eager to execute them; they have by natural

Heat that Diſpoſition, which elder Ages have by *Wine*; Youth being a *kind* of Natural *Drunkenneſs*; they eaſily forſake what they have much longed for, being very inconſtant, and they love Honour or Succeſs, more than Money, as having not been yet in want; they are good-natur'd, becauſe they have not been acquainted with much Malice, and they are credulous, becauſe they have not yet been often deceived; they are ſtout, for that they have not yet been caſt down by the Misfortunes of Human Life, and on all Occaſions are apt to err in the Exceſs, rather than in the Defect, becauſe they over-do every Thing.

THIS being the natural State of our youthful Age, in the next Place we will conſider, Whether this be the beſt Time to learn Virtue in? Now, in my Opinion, to plant the Principles of Virtue in the firſt Age of our Lives, is the ſame Thing as to build a Houſe upon a Rock: No Storms nor Winds ſhall ſhake it; it being in Civil, as it is in Natural Plantations; where young tender Trees, though ſubject to the Injuries of the Air, and in Danger even of their own Flexibility, would yet little want any Underproppings, if they were at firſt well faſtned in their Roots: 'Tis true, at this Time the Mind is moſt in Danger of being miſled by Fancies, and of being diſturbed by Paſſions, which are the various Motions thereof towards Objects agreeable or diſagreeable: But theſe, and the Inclinations too, which are only the more frequent Exerciſe of the Paſſions, are all made obedient to ſound Reaſon, and moſt tenacious of the Rules of Virtue, if they are received betimes.

FOR

FOR before the Veſſel be ſeaſoned with one kind of Liquor, it is equally capable of all, and ſo the Wax is indifferent to any Impreſſion, before it is moulded and determined by a particular Seal: If the Mind be *raſa Tabula*, as *Ariſtotle* would have it, then this White Paper may beſt be inriched with good Inſcriptions, before it be ſoiled or blotted with Evil: Or if there be any innate, connatural Notions, which the *Platoniſts* affirm, it is beſt then to awaken them, before evil Cuſtoms of Life deaden their Vigour; as it happens to the Body from an Obſtruction in the Nerves: For doubtleſs, all Evil is a kind of *Intellectual Opium*, which caſts the Faculties of the Mind (as I may ſo ſay) into a *Moral Apoplexy*; and ſo, according to the Opinion of one Philoſopher, blots the White Paper; according to another, it is deſtructive of the very firſt Principles in Nature: Whereas he, who lays his Foundation upon the Principles of Virtue, ſhall direct the Courſe of his Life with that Uniformity, as will bear him up under all the Accidents, he can be expoſed to; he will be guided by ſuch Rules, as he never needs change; but his whole Life will be blameleſs, his Actions well weigh'd, his Words diſcreet, his Thoughts regular, and in all Things ſhall he live according to the utmoſt Perfection Human Nature is capable of.

Reaſons, Why Youth is the fitteſt Time to learn Virtue.

YOUTH being an Age fitteſt to learn, not only the Rudiments of divers Languages, but the moſt uſeful Knowledge both of God and of our ſelves; becauſe in Youth, the Powers of the Mind and the Strength of the Body are alike vigorous, clear and

active; the Inſtrument is not as yet broken, nor out of Tune; the Organs are not yet diſturbed; the Underſtanding is not bribed with Error, nor the Will as yet grown ſtubborn and ſtiff in bad Courſes; Prejudices are not ſtrong enough to darken the Object, or the Faculty that is to apprehend them; the Habits of Vice are as yet unlearned and unpractiſed; the Memory is not at Leiſure to furniſh its Store-houſe with vain *Idea*'s; it is neither choakt with Straw, nor ſtopt with Mud; the Impertinency of worldly Buſineſs is not yet become a Burden too heavy for the Mind to bear.

BESIDES, all Impreſſions made in the Days of Youth, are ſtrong and deep; ſo that what is now well fix'd in the Soul, will not eaſily leave it: And, if the Principles of Virtue, like ſmall and gentle Rain, be by Degrees diſtilled on the growing Plant, the riper Age is like to bring forth a more plentiful Harveſt; for Virtue only preſcribes to a Man a true and certain End to all his Endeavours, which is the Glory of God in the firſt place, then the doing as much Good as he can, to himſelf and others: This being the moſt high and noble End, the ſooner one ſets about it, the better it is; for thereby we avoid all Lowneſs of Spirit, Confuſion in our Actions, and all Inconſtancy in our Reſolutions: And that Youth is beſt prepared for this Work, is manifeſt, becauſe it is an Age very inquiſitive; equally capable, and poſſibly inclined to Good, as Evil; and many of thoſe Sins, which owe both their Birth and Growth to the Senſes, are not yet fit Temptations; the Paſſions are not yet ready to catch Fire at every Spark; the feign'd, but falſe Beauty of

Vice

Vice, is not alluring; the Virgin Purity of the Mind is not defloured, nor its native Modeſty laid waſte. But if this Age be not uſed to the Severity of Labour, and the ſtrict Exerciſes of Virtue, ſenſual Pleaſures will break in, and then is kindled that continual Combat, ſo much ſpoken of by Philoſophers and Divines, between Senſe and Reaſon, the Body and the Soul, Pleaſure and Wiſdom.

WHEN the Blood therefore is warm, the Paſſions run high, and are powerful, but Reaſon is weak; when the Body, like an unruly Beaſt, is untame and unbroken; when Reaſon and Judgment are, like the Morning Star, ſtifled and overcaſt with Vapours; then it is proper to put on a Bitt and Bridle; to keep ſtrong Reins, and a ſteddy Hand: Then Youth is to be held in, from thoſe Deluſions, that hinder the true Underſtanding and real Notions of Things; from all ill Company and Writings, leſt they ſhould be taken with the beautiful, but falſe Colours, that are put upon vicious and bad Manners.

FOR Young Men naturally think they can do, and may do every thing, as they liſt; they are blind, therefore the more bold; they are impotent, but yet preſumptuous; Fancy is now as active as the Wind; but withal, it is diſorderly and tempeſtuous: Youth is not idle, and yet ſeldom well employed; it is reſtleſs, and very impertinent; it being that part of our Time, wherein we are moſt expoſed to the Snares of the Devil; theſe are troubled Waters, in which his Baits are ſeldom ſeen, and therefore they are the more greedily ſwallowed; Upon this Account, it concerns Men much, in their Youth, to remember their

Youth is in the greateſt Danger of Temptations.

their Creator, becauſe he only can protect them from their Enemies, of all Sorts: Their Clay is, as it were, but juſt formed into Human Shape; it is but as yet ſcarce dry from the Potter's Hand: And as it is now in the beſt Manner fitted for the Signatures of Virtue, ſo it is moſt liable to the Impreſſions of Sin, and the Father of it: They are now as Tradeſmen newly ſet up; their Souls are well furniſhed with a common Stock of Natural Principles, and their Bodies are adorn'd like the richeſt Shop, in which the Trade of Life and Happineſs is to be driven: They ſhould therefore be careful, in a ſpecial Manner, that they do not break at the firſt ſetting up, as unwary Merchants are wont to do; for their rational Faculties, the choiceſt Goods of the Mind, will waſte and decay, if they are wrapt up in Idleneſs, and the Devil will gain Advantages over them: So that it behoves them to reſiſt his Temptations at firſt; to ſet the ſtrongeſt Guard in the weakeſt Place, and to double the Security, where they expect the ſharpeſt Aſſaults; to oppoſe his Craft with Watchfulneſs; his Subtilty, with ſtrict and unwearied Diligence; to ſtudy God's Service in the firſt place, and to *do their Actions the beſt Way*: And ſince in every Age the ſame Faculties are employed, only the Objects changed, and the Actions of thoſe Faculties are not many; it muſt needs be, that our whole Life is but the *Re-acting* the ſame Things over, upon divers Subjects and Occaſions: In Infancy, little Quarrels with our Brethren, and Peeviſhneſs, are afterwards, *Angers, Hatreds, Envies, Prides, Jealouſies*; and a Senſibleneſs in Youth, for a frivolous Play-thing, is the ſame afterwards

for

for Honour or Intereſt: If it be ſo, then He that begins early to love and fear God, will ſo encreaſe in virtuous Deeds, which are conſequent thereupon, that his Converſation will be, in every reſpect, as becomes the Goſpel of Chriſt.

AND ſince a ſeaſonable time is a Circumſtance requiſite both to the Eſſence and Ornament of every Action: In that Time therefore, in which the Abilities of our Minds are freſh and lively; thoſe of the Body alſo vigorous and ſtrong, it is pity we ſhould be idle and do nothing; and yet more, that we ſhould be active and do Evil; we muſt think it a very unjuſt, as well as unreaſonable thing, to ſpend the Flower and Fruit of our Age upon this; when Virtue and Religion have only broken Intellectuals, dead Affections, a ſlippery Memory, and a tired Judgment, beſides all other Infirmities, that neceſſarily attend the ruin of Nature in old Age; when Men do every thing leſs earneſtly than is fit; when they are of poor and mean Spirits, as having been humbled by the Chances of Life; when they have weak or no Deſires, and Hearts to execute nothing; when they are full of Murmuring and Complaint, as ever thinking themſelves not far from Evil or Danger: So that this is an Age too much a Burthen to it ſelf, and to all about it, to be able, to go through all the Services of Virtue. For who can expect Grapes of Thorns, or Figs of Thiſtles; the moroſe and froward Time of our Life; the Froſt, Snow, and Winter Seaſon being not for Fruit any more in the workings of Virtue, than it is in Nature;

The unfitneſs of Old Age for the Services of Virtue.

ture; it being very difficult to begin the Chriſtian Race, when that of Nature is almoſt finiſhed, which good Fight is a hard warfare for old and decripid Limbs.

Now the Prudence of old Age conſiſts in a deliberate Knowledge of Men and Buſineſs, founded upon long Experience; but the Folly of it, is the Ignorance of Virtue and Religion, which at laſt will appear the only true and real Wiſdom. Therefore the Moral Philoſopher chaſtiſes the Neglect and Indiſcretion of thoſe Men, who then begin to live, when they are to die; there being little Support, and leſs Comfort, in declining Years, beſides a *ſober* Reflection upon what *we have done* well; and nothing can ſweeten a ſour and crabbed Age, but the calling to Mind a good Life paſs'd: For as Virtue and Goodneſs are the moſt excellent Accompliſhments of Youth; ſo the Innocency thereof is the Joy and Crown of Grey Hairs: which are then truly honourable, when they are found in the way of Righteouſneſs.

WHEREFORE let us not deceive our own Souls, but with all our Might, follow the Services of Virtue, as ſoon as we are able to diſtinguiſh between True and Falſe, Good and Evil: Let weak and diſeaſed Perſons preſent themſelves to their Prince, and ſee if they can perſwade him to turn his Court into an Hoſpital, make up his Guards with Cripples, and be attended with nothing but Age and Impotency: If the King will not do this, how can we expect that God ſhould; as if the Buſineſs of Religion were to be done, when we are capable of doing nothing, as we ſhould do;

and

and God were to be ſatisfied with thoſe poor Remainders of Strength and Spirit, which the hard Services of Sin and the Devil have left us: No ſure; This is an Undertaking far more noble and difficult; the Work of Angels in Heaven, and of the wiſeſt Men upon Earth, and therefore is moſt acceptable, when it is the Employment of our firſt and beſt Age.

FROM what hath been ſaid then, this Inference may be made; That Youth muſt be taught to moderate their Paſſions, and not be left undiſciplin'd, 'till Age and Experience have wrought it in them. And the way to learn Virtue, is to watch over our Paſſions betimes, and to make choice of that Degree which *befits* us. For the Actions before the Habit, and by which the Habit is created, differ not in *ſpecie*, but only in Perfection from thoſe, which follow the Habit; and it is a general Law, which is laid upon all things, that are acquired by Study, to ariſe from Imperfection to Perfection, from Weakneſs to Strength.

WHICH Perfection conſiſts in this, to demean our ſelves upon all Occaſions, *prudently*, *wiſely*, and *advi ſedly*; inſomuch that ſome *Moraliſts* have doubted, whether all *Moral Virtues* may not be ſumm'd up in one, namely *Prudence*, *nullum numen abeſt, ſi ſit Prudentia:* Wherefore that multiplicity of Virtues, which is delivered by *Ariſtotle*, was only for our more eaſy learning the Diviſion of this one, into ſundry Parts; that ſo we might, as it were, eat by *Spoonfuls*, where we cannot ſwallow at once the *whole Meſs*. But before we treat of the Virtues in particular, it will be neceſſary to conſider

ſider certain Rules and Obſervations, which *Ariſtotle* hath made, becauſe they do not a little conduce to the Practice of Virtue.

Firſt, LEST we ſhould flatter our ſelves in thinking, that we have attained unto Virtue, before indeed we have; we muſt learn to diſtinguiſh between the doing of what is *Good*, and the doing it *well*; betwixt *bonum agere & benè agere*: For in all kinds of Virtue, we may do that for *Good*, which proves at the laſt an evil Action, thro' the defect of ſome Circumſtance.

Secondly, THAT we may not only do that which is Good, but do it well; we muſt conſider, that a Multitude of Circumſtances attend every virtuous Action that we do; the firſt thing to be known, is, who it is that doth the Action; for every thing becomes not every Man; as for Example; when in the Council of *Sparta*, a wicked Perſon had given good Advice, the Senators took Care, that a Man of better Credit ſhould give the ſame, leſt the Council, which was good and wiſe, might be ſuſpected and have ill Succeſs, thro' the bad Character of him who gave it: So in receiving Courteſies, we muſt take heed, that we receive not every thing of every Man in every Place; μητὲ πάντα, μητὲ πάντοτε, μητὲ παρὰ πάντων; For it is a diſgrace to be obliged by an unworthy Giver: And *Abraham* would accept no Gift from the King of *Sodom*, that he might not ſay, *I have made Abraham rich*: Again, we muſt conſider, what it is that is done; for as Circumſtances require, ſo Actions are cenſured either for good

The Circumſtances requiſite to every virtuous Action.

good or bad: We are bound alſo to conſider, where an Action is done; for all Actions are not in all Places alike: Theſe three Conſiderations are very well expreſſed in the Advice, which Q. *Cicero* gave to his Brother *Marcus*, when He ſued for the Conſulſhip; for He exhorts him thus to think, *Novus ſum, Conſulatum peto, Roma eſt*; in the Words *Novus ſum*, is ſignified, the Perſon who made the Suit; for an Upſtart was to bear himſelf otherwiſe in his Petition, than *vir Patricius*, an ancient Nobleman: In *Conſulatum peto*, is implyed the ſecond Circumſtance, what it was He ſued for, the ſupreme Place of Government in the Commonwealth; and *Roma eſt*, ſhews the Place where his *Suit* lay, not in *Ulubræ*, a *petty Market-Town*, but in that Chief City of the Empire.

MANY other Circumſtances there are, by which our Actions are to be managed; the Chief whereof are contained in that known Verſe,

Quis, quid, ubi, quibus Auxiliis, cur, quomodo, quando.

He, that can carefully obſerve all theſe Circumſtances, and ſhall do what they require: that Man only ſhall diſcreetly diſcharge every Part of Virtue, and behave himſelf according to the beſt Reaſon: For by *Reaſon*, we mean nothing but the Mind of Man, making Uſe of the wiſeſt and moſt prudential Methods, to guide it ſelf in all its Actions; and therefore it is not confined to any ſort of Maxims and Principles in Philoſophy; but it extends it ſelf to any Knowledge that

What Reaſon is.

that may be gained by Prudence, Experience and Obſervation.

Thirdly, HAVING already aſſerted, that *Virtue* is lodged in the middle, between two Extremes, which are both *Vices*, and both its Adverſaries, we do now ſay, that the two Extremes, are not for the moſt part alike repugnant to it; but the one approaches nearer, than the other: As for Inſtance, *Profuſeneſs*, one Extreme of Liberality, doth much more partake of that Virtue, and comes nearer it, than the other Extreme, which is *Avarice*; for this Reaſon, Men uſually pity the Prodigal, but abominate and hate the Covetous. In this Caſe therefore, our Rule muſt be, to decline that *Extreme*, which is the more hateful, and lean rather to that other, which is more friendly, and like the Virtue, which we deſign to practiſe: But we muſt carry our ſelves ſo circumſpectly, that we do not fall into the Crime cenſur'd by the Poet,

Dum vitant Stulti vitia in contraria currunt.

What our natural Inclinations are, and how they are to be governed.

Fourthly, WE can do nothing *well* or *virtuouſly*, unleſs we diligently look into, and try our own natural Inclinations; which are nearer to us, than all Things elſe, and yet nothing is farther off from our Acquaintance: We muſt examine all the Windings and Labyrinths of our whole Frame, and ſee, by what Pullies and Wheels all the Operations of our Minds are performed; ſo that we may follow her Workings from the firſt Impreſſions of Senſe, then of the Imagination and Judg-

Judgment, into the Principles both of Natural and Supernatural Motions: Then we may, as in a Glaſs, perceive, how the Soul arbitrates in the Underſtanding, upon the ſeveral Reports of Senſe, and all the Varieties of Imagination; how pliant the Will is to her Dictates, and obeys her, as a Queen doth her King, who both acknowledges a Subjection, and yet retains a Majeſty: How the Paſſions move at her Command, like a well-govern'd Army, not for Fighting, but for Rank and Order; from which regular Compoſure of the Faculties, all moving in their due Place, each ſtriking in its proper Time, there ariſes a Complaiſancy upon the whole Soul, infinitely beyond all other Pleaſures.

BUT there is no Man, that hath his Faculties ſo equally ballanc'd, or his Affections ſo juſtly poiſed, as that he doth not incline to one of the Extremes of *Virtue* more, than to the other: Whoſoever then would walk in the middle Path of a *good Life*, muſt take particular Care to avoid that Rock, upon which he is moſt apt to fall.

FOR when a Perſon, skilful in *Phyſiognomy*, was asked to give his Judgment upon the natural Temper of *Socrates*, and had declared him to be prone to Luſt and Senſuality; the Company about him grew angry, and young *Alcibiades* brake out into a Laughter: But *Socrates* replied, That the Opinion of the Man was right; for ſuch indeed, he confeſſed he *was by Nature*; but, by *aſſiduous Care* and *Pains*, he had corrected thoſe Inclinations. So much the more induſtrious ought we to be, in watching over our own natural Diſpoſitions, not only becauſe we ſlide

Socrates his great Maſtery over himſelf.

very fast and easily into *Vice*, where we find our selves strongly inclined to it; but because we are apt to offend on the other Hand, and pronounce our selves *virtuous*, when there is little or no Cause so to do.

Some things ascribed to Grace, which are due to Nature.

HENCE it is, that many Men, as *Nazianzen* observes, attribute that unto *Grace*, which is indeed due to *Nature*: For a Man, who by his natural Disposition is Phlegmatick and Cold, soon flatters himself with an Opinion of Chastity; whereas, in Truth, his Constitution doth not minister to him such lustful Heats, as are found in others of a more Sanguine Complexion; where the Flame of Lust or Anger breaketh out, and other potent Allurements to *Evil*, make their Assaults, there is the Tryal of *Virtue*: For what Commendation is it, to stand upright and unshaken, where no Resistance is made? In fair and calm Weather, an ordinary Pilot may steer the Ship; but he acts the Part of a skilful Mariner, who can govern the Helm, and hold his Course, when the Seas work, the Winds are high, and the Tempest strong. So it is with *Virtue* in *Human Life*; She must rule all those Passions that raise so many Tumults in our Veins, and then she is most glorious, when she prevails, where the Temptations are most powerful; these Victories are not to be gotten by the Starts and Sallies of the Mind, but by a resolute and constant Habit: For it deserves much more Praise to lead an *unblameable Life*, by our own Study and Labour, than to be so by our natural Condition. Wherefore, upon Discovery of our selves, where

where we find Paſſion ſtrongeſt, and moſt apt to be inflamed, there is the greateſt Occaſion for the Exerciſe of *Virtue*, to ſubdue its Outrage, and to make it an Inſtrument of *doing well*. Laſtly, There is one Rule, or rather Counſel more, given by *Ariſtotle*, and it is this: That in all the Negotiations of Life, we take heed eſpecially, how we do admit, as Counſellors, *our Pleaſure*, or *our Pain*: For Pleaſures ſollicit only unto Vice, and Pains deter us from *Virtue*; the former we ought to be as ſuſpicious of, as the *Trojans* were of *Helena*; when they ſaw how handſom ſhe was, they preſently began to think it better to ſend her Home, than ſuffer their Country to be deſtroyed for her ſake: No leſs Hazard do we run, in yielding to Pleaſures; which, for the moſt part, begin *in Folly*, *grow up in Trouble*, and *conclude in Shame*: For, when we ſtep out of the Way of *Virtue*; if we aim at *Mirth*, that will preſently end in *Grief*; if *Ambition*, then we are killed with *Affronts*; if it be *Luſt*, then it wounds us with the Loſs of our *good Name*: In ſhort, Pleaſures of all Kinds, wear the Diſguiſe of Beauty and Lovelineſs: Like the Harlot in the *Proverbs*, they entice with wanton Kiſſes, as ſhe decks her Bed with the Covering of Tapeſtry, and perfumes her Houſe; but, all this while, 'tis the Road to Hell, and leads to the Chambers of Death: So, whoriſh and impudent, is the Face of *Pleaſure*; it makes Uſe of looſe Geſtures, ſmooth and amorous Addreſſes, to draw in the unwary Sinner; all this while, ſhe is but a *painted Snake*, which is no ſooner taken into the Boſom, but the fatal Sting ap-

The Danger of Pleaſure.

pears; it ſtrikes and wounds with an everlaſting Venom, and beſides the deadly Gaſhes it makes in the Conſciences of Men, it infects all the preſent Joys of *humane Life*. In the right Government therefore of our Actions, it behoves us not to ſtoop for ſuch *golden Apples*, that are caſt in the Way to hinder our Work: That great Sophiſt *Leontinus Georgias*, arrived in good Health to an Hundred and Eight Years of Age, and being asked, *What Cordial that was, which had preſerved him in Health to ſo great an Age?* anſwered, οὐδὲν ὀδεπώποτε ἡδονῆς ἕνεκα ἐποίησε, *quod nihil unquam voluptatis gratiâ fecerat*: So great a Preſerver of *Life* and *Health*, and of all the good Things conſequent thereupon, is Abſtinence from Pleaſures, from the Exceſſes of Eating and Drinking: For He that eats too much, dozes away his Life, turns his over-charg'd Body into a Statue of *Earth*, and ſeems to live in a continual Lethargy: He, who drinks to Exceſs, drenches his Brains in unwholſom Clouds of Moiſture, and waſhes away the Principles of *common Reaſon* and *Diſcretion*: He, that is laſcivious, is puniſh'd for it, with noiſome Diſtempers, and the Peace of his *Mind* is quite deſtroyed, by *mad* and *ungovernable Deſires*.

HITHERTO we have diſcourſed of ſuch Matters, as concern all *Virtues* in general, it remains, that we explain the Nature of them in particular. The Ancients were wont to divide *Virtues* into Cardinal or Principal, and *Virtues* leſs principal: The Cardinal *Virtues* they accounted to be Four, *Prudence*, *Fortitude*, *Temperance*, and *Juſtice*; becauſe, as they thought, all others of an inferior Or-

Order, as *Magnanimity*, *Magnificence*, *Liberality*, &c. were reducible unto theſe Four.

BUT we need not tie our ſelves up to the ſtrict Rules of Method, becauſe it is not of any Moment, upon what peculiar *Virtue* we diſcourſe firſt: We will therefore follow *Ariſtotle*, and begin with

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FORTITUDE.

HARDINESS becomes Virtue, and it ſhews it ſelf then moſt illuſtrious, when it achieves difficult Things: Now no *Virtue* pretends to this more than *Fortitude*; which incites us to undergo all Manner of Dangers, and Death it ſelf, for our Liberty, our Country or Religion: Therefore we give it the Name of *Virtue*, as *Æneas* doth in that Inſtruction to his Son *Aſcanius*,

Fortitude deſpiſes Dangers and Death.

Diſce puer virtutem ex me verumque laborem,
Fortunam ex aliis.

Tho' perhaps it is no Paſſion, becauſe a Man may have it, who doth nothing; neither is it an Habit, becauſe he may be born with Courage; it muſt then be a Power of the Soul, placed chiefly in the ſenſitive Appetite, becauſe it depends much upon the Heats of Blood, and is common to all Creatures;

A Courage may be ſometimes Mechanical,

But *Tully* tells us, *Fortitudo eſt viri propria virtus*; it moſt properly belongs to, and becomes a Man beſt; wherefore, by the *Greeks*, it is called ἀνδρεία. Which Courage (to convince you, how much it is purely Mechanical) may proceed, in ſome Meaſure, from the Temper of Air, may be form'd by Diſcipline, and acquired by Uſe, or infuſed by Opinion: But that which is more Natural, and ſo more National in ſome Countries, than in others, ſeems to ariſe from the Heat, or Strength of Spirits about the Heart; which may a great deal depend upon the Meaſure, and the Subſtance of the Food Men are uſed to: This made a Phyſician once ſay, He would make any Man a Coward, with ſix Weeks Dieting; for this Reaſon, the *Engliſh*, having their Bellies full of Beef, have been eſteemed moſt fit for any bold and deſperate Action. This alſo may be a Reaſon, why the Gentry of all Places in the World, are braver than the Peaſantry, whoſe Hearts are depreſſed, not only by Slavery, but ſhort and heartleſs Food, the Effect of their Poverty: This is a Cauſe, why the Yeomanry of *England* are generally ſtouter, than in other Countries, becauſe, by the Conſtitution of the Kingdom, they live eaſier, as to Rents and Taxes; by the Plenty thereof, they fare better than thoſe of their Rank, in any other Nation: Their chief, and indeed conſtant Food, being of Fleſh: And among all Creatures, both Birds and Beaſts, we ſhall ſtill find thoſe, that feed upon Fleſh, to be the fierce and the bold; and, on the contrary, the fearful and faint-hearted, to feed upon Graſs, and upon Plants. Thus the Veins of

Cou-

Courage ſeem to run, like Veins of good Earth in a Country: And ſome People are ſo far from having a firm and conſtant Valour in them, that I can compare them to nothing better, than the Scare-Crows, Children make of Straw, wherewith they ſtuff empty Cloaths; they look like Men, but they have no ἀνδρεία, no true *Fortitude* in them.

Secondly. THE Actions of this Virtue, are moſt ſplendid and great; therefore they were always aſcribed to the *Demy-Gods*, by the Ancients: And *Moſes* attributes *Fortitude* to God himſelf, when he ſaith, *Jehovah* is a *God of War*, and commonly ſtileth him, the *Lord of Hoſts*. Now all Virtues are to be defined by thoſe Objects, about which they are converſant, and by the Actions which they perform: By which Rule, we may define *Fortitude* to be that Virtue, which teacheth us to moderate our *Fears* and our *Confidence*; at what Time and Place to encounter Dangers and Difficulties; when and where to decline and avoid them, eſpecially if there be any Fear or Hazard of Death, according to the Doctrine of *Ariſtotle*, of all Things the moſt terrible and ghaſtly. The Courage therefore of a valiant and wiſe Man, is chiefly ſeen, in running the Riſque of War, and all the Miſchiefs, that follow upon it, for his Country, for his Religion, for his Liberty: As for all Matters of leſs Importance, it is as eminent a Part of *Fortitude*, to *fear Death*, and *fly Dangers*, as it is to *undertake* and *engage* them. The Extremes oppoſed to this Virtue, on one Hand, are *Raſhneſs*, *Fury*, and the like, on the other Side are oppoſite, *Timorouſneſs*, and Want

Fortitude defined.

of *Spirit*. When he deſcribes the Object of this Virtue, *Ariſtotle* miſtakes himſelf many Ways; in overvaluing ſome Things, as *Life* and *Liberty*; which are of no Price, in Compariſon with the *fear of God*, or the Care of Religion, which he either did not regard, or knew nothing of it. As for *Life*, the *Stoicks* have delivered better Precepts concerning it, when they tell us, *non eſt magna res vivere*, and conſequently, *non eſt magna res mori*; tho', in regard of Death, ſo great a Proviſion is to be made againſt it, as they believed, ſo many Circumſtances of *Inſenſibility* and *Hardineſs of Mind* are urged, and all its Forces are muſtered together, that they ſeem to have conſented with *Ariſtotle*, in making Death to be the moſt *dreadful Thing imaginable*.

Honeſty and Integrity the moſt valuable Things.

FOR if common *Honeſty* and *Integrity* be valued, as it ought to be, the meaneſt Part of it, is more precious, than all the Poſſeſſions of this World, and will much overballance the Torments of Death; and rather than we ſhould ſuffer the leaſt Part of our *Integrity* to fall to the Ground, we ought to venture upon all Perils whatſoever. And it is worth our obſerving, that there is no Paſſion in the Mind of Man ſo weak, but it maſters the Fear of Death; Revenge triumphs over it; Love ſlights it; Honour aſpires after it; Grief flies to it: Nay, Pity, the tendereſt of them all, provoked many of *Otho*'s Followers to die in Compaſſion to their Emperor, who had ſlain himſelf; and *Seneca* adds, *mori velle, non tantùm Fortis, aut miſer, ſed etiam faſtidioſus poteſt*. A Man would die, tho' he were neither

ther valiant, nor miſerable, only upon a Wearineſs to do the ſame Thing, ſo oft over and over. But then it is eaſieſt to leave this World, when we have ſuch Expectations of a happier State, as the Chriſtian Faith gives us; they, who are Strangers to theſe Hopes, fear Death, as Children are afraid to go in the Dark; and, as that natural Fear in Children, is encreaſed with *Tales*, ſo is the other, with the Conceits of *Philoſophers*.

Secondly, THE *Peripatetick* extols *Liberty* as the Object of *Fortitude:* This hath been very much cryed up by the *Ethnick* Wiſemen, and likewiſe by Miſtake, among ſome Chriſtians, ſuch as the *Gnoſticks* in the Apoſtles Times, who were ſo far from being valiant in the Maintenance of their Faith, that they pleaded their Chriſtian Liberty on the Behalf of their cowardly Revolts from it, in the Time of Perſecution: And ſome Errors of another kind, about Liberty, have been the Cauſe of Wars and Murders, of Bloodſhed and Rebellions, as much as any other Thing whatſoever. Saint *Paul*, who certainly underſtood the Nature, and the Price of Liberty much better, than *Ariſtotle*, left us this Rule: Art *Thou called a Slave* (for ſo I rather render the Word δοῦλος) care not for it; that Thing which Men contend for ſo hotly, He doth not think it worth regarding: So far was the Apoſtle from eſteeming it at that Rate, as, that under Pretence thereof, Wars might be raiſed, Robberies and all manner of Villanies committed, and all to preſerve that, which no Man ever knew, what it is, and no Man ever yet had it: For if by this Word we mean, τὴν ἐξουσίαν τῆς ἀυτοπραγίας, the licentious Pow-

Power of doing what we liſt, it is neither poſſible for Men living in Society to have it, neither, if it were poſſible, were it either ſafe or fit. For a Meteor therefore of the Brain, a Fiction, and a Thing of naught, to raiſe ſuch Stirs in the World, to ſpill ſo much Blood, and to hazard ſo many Souls, muſt needs be an horrible Attempt, and whoſoever they be that do it, their *Judgment* ſleeps not. Without any farther Debate then, we do aſſert, that the true Object of *Fortitude*, is Danger; and it is the Duty of a valiant Man, who muſt be a good Man, to behave himſelf without Terror; yet ſo that he be ſenſible, it behoves him ſometimes to *fear*; for to be altogether without Fear, is rather to be furious and *mad*, than *valiant*; and to be Fool-hardy, or needleſly to precipitate our ſelves upon Dangers, is the groſſeſt Folly that may be; and no Vice is more to be dreaded, or gives plainer Signs of a very corrupt Heart, than the Want of this Fear, when there is juſt Occaſion for it: And no other End, ought a Man to propoſe to himſelf, than *common Honeſty*, and *right Reaſon*, neither ought he to fear any thing but *Turpitude* and *Diſhoneſty*.

The true Object of Fortitude, is Danger.

Now, becauſe there are ſundry Things, which abuſe us, and carry a Shew of *Fortitude*, yet have not the true Reaſon of it; we will ſee what they are: The firſt, is called by *Ariſtotle*, *Politick* or *legal Fortitude*, when Men, for Fear of the Law and the Puniſhments of it, or for Hope of Reward, from the Deſire of Honour, or to avoid Diſgrace, put *on a ſeeming Fortitude*; whereas, real Valour doth brave and great Things *ex officio*, as I may ſo ſay,

ſay, out of Conſcience only, that it is our Duty ſo to act, and not out of Fear of any Command or Injunction: To this Notion may be applied, that famous Story of the *Athenians*, who, deſiring much to diſcover the true Reaſon of the Stoutneſs of the *Spartans*, ſent a wiſe and ſagacious Gentleman to them, under the Guiſe of an Ambaſſador, but, in Truth, to ſpy out the *Spartan* Diſcipline, and make Report of it at his Return: Being thus diſpatched, He made very cloſe Remarks upon their Cuſtoms and Manners; and when he came back, at a full Aſſembly of the People and Senate met together, He cauſed to be brought before them, *Halters*, *Whips*, *Gibbets*, *Racks*, and *other Engines* of Torture; thereby intimating, that the *Fear* of theſe, made the *Spartans* valiant, and not any Regard they had for *Right*, *Virtue*, or *Conſcience*.

How the Valour of the *Spartans* was tried.

To this, we may add very pertinently, ſome other Reaſons, that move Men to perform deſperate Acts, rather than valiant. So a Soldier in *Lucullus*'s Army, who had loſt his Purſe, and being called to Fight, behaved himſelf bravely, and got the Day againſt the Enemy; but being taken Notice of by his Captain, as a ſtout Fellow, and commanded to do a piece of Service, in which he muſt needs run ſome evident Danger, he deſired to be excuſed, and ſaid, *eat, qui Zonam perdidit*; He had found his Purſe, and meant to ſleep in a whole Skin: Another of this Way of Life, *being ſickly*, expreſſed much Courage, in daring and adventuring upon any hard Enterprize: His Captain, in Compaſſion

A Man may do deſperate Actions, and not be valiant.

to

to his Infirmities, commits him to the Phyſician; and, by this Means, being reſtored to perfect Health, he is no longer the Man he was, but bore back when Danger was ſeen, ſaying, he now knew, that Life was ſweet, which before he did not eſteem ſo. More Inſtances might be given of Men, whoſe Profeſſion is, the Exerciſe of Courage; but theſe may ſuffice to ſhew, that the Fortitude which we call Politick, comes ſhort of the true Valour, which we account a Virtue.

A ſecond Mock-Fortitude is that, which is gained by much Experience, and may be named, *experiential Fortitude*: And this Fable may explain to us, what Experience is; it is of one, who pretended to have been miraculouſly cured of Blindneſs, wherewith he was born, by St. *Alban*, or *ſome other Saint*, at the Town of St. *Albans*; and that the Duke of *Glouceſter* being there, to be ſatisfied of the Truth of the Miracle, asked the Man, What *Colour* is this? who, by anſwering, it was *Green*, diſcovered himſelf, and was puniſhed for a Counterfeit; for though, by his Sight newly received, he might diſtinguiſh between *Green* and *Red*, and all other Colours, as well as any one elſe; yet he could not poſſibly know at firſt, which of them was called *Green* or *Red*, or by any other Name: By this, we may underſtand, there be two Kinds of Knowledge, whereof the one is nothing elſe but *Senſe*; the other is called *Science*, or the Knowledge of the Truth of Propoſitions, and how Things are called: Both of theſe Sorts, are but *Experience*. Now this *Experience*, in a valiant Man, makes him ready and apt to lay hold of any Occaſion, that ſhall provoke him

him to fight; whereas, Men that are not *experienced*, are commonly fearful; or if they are, by chance, daring and bold, they are, for the moſt part, unfortunate, by Reaſon of their Miſtake in Time and Place, and other Circumſtances, which *well-experienc'd* Men do know: Wherefore, of Fortitude, upon Experience and Education, the *Switzers* are a pregnant Example, who, being trained up to the Practices of War, have made it a *Trade of Life*; they are every Man's Money, and, let the Cauſe be what it will, good or bad, it is no Part of their Care, ſo their Wages be duly paid them; ſuch Men are commonly fit for Service; but being *Mercenaries*, they many Times fail, and *change* their Parties upon Change of *Hire*: Like the *Gladiators* of old *Rome*, they make no Conſcience where they fight, but fight they will, only becauſe *Neceſſity* or *Hire* exacts it of them.

Experience neceſſary in a valiant Man.

A third Kind of ſeeming Courage, is that, which ariſes from Anger: Now Courage, in a large Signification, is the Abſence of Fear, in the Preſence of any Evil whatſoever; but in a ſtrict and more common Meaning, it is Contempt of Wounds and Death, when they oppoſe a Man in the Way to his End; therefore Anger or ſudden Courage, is nothing but the Appetite, or Deſire of overcoming preſent Oppoſition: But it being, as I have called it, a ſudden Paſſion, it is wont to incite Men, and caſt them improvidently upon Dangers. There goes a common Saying, and it paſſeth for *Ariſtotle*'s, That *Ira eſt fortitudinis Cos*: But it is more likely, that he, who knew ſo well the Uſe of good Reaſon, would

would not commit the ſharpening of Fortitude, to ſo harſh an Inſtrument; but rather do by Fortitude, when it needs ſharpening, as Barbers do by their Razors, pour Oyl upon the Stone: For Reaſon is alone able to beget in us, a true Fortitude, though Anger and Fury never interpoſe.

A Fourth Kind of *ſeeming* Courage is, Valour upon Hope; when we undertake great Matters, upon Expectation of Victory, Honour, Glory, or ſuch like Vanities; for Hope is nothing but the Expectation of Good, as Fear is the Expectation of Evil; there are Cauſes alternately working in the Mind, ſome that make us expect Good, and ſome that make us expect Evil; if the former prevail, then the whole Paſſion is *Hope*; if the latter, then the whole is *Fear*: Now Hope is the greateſt Cheat to, and Abuſer of Men; for in this are founded all the vain, though ſpecious Attempts, which Men have caſt themſelves upon; whether it be of the *Arena*, where the Gladiators ſported themſelves in the moſt bloody and cruel Exerciſes, for no other End, but only Hope of Conqueſt, or whether it be any other gallant Madneſs and Vain-Glory, ſuch as Reading of *Romances* may produce in puſilanimous Men, as it did in *Don Quixotte*.

UNTO the ſame Order of Things, we may add all thoſe famous Madneſſes and Furies, ſo much ſung of, and celebrated by Proſe-Writers and Poets, I mean, the *Olympian*, *Nemæan*, *Pythian*, and *Iſthmæan* Games; wherein the choiceſt and faireſt young Men, tried their utmoſt Strength, to no Purpoſe: For it is ſo noted, whoſoever won the Victory in the *Olympian* Games, were, for Ever after, good for

for nothing: All the Sun and Duſt they ſo patiently endured, was only for a Crown of Bays, that they might not enter their Towns by the Gates, or common Paſſages, but be carried Home upon Mens Shoulders: Were it worth our while, to conſider theſe Things, it would ſtrike us into an Amazement, to ſee, what Honour hath ever been done to meer Trifles, to Things utterly of no Uſe, and that for ſo many Hundred Years Space, from Thirty Years, or thereabouts, before the Building of *Rome*, until almoſt the Expiration of that Empire, with a general Applauſe and Concourſe of almoſt the whole World: Upon this have we grounded all our Books and Monuments of Learning, which concern our Epocha's and Dates of Time, as it were, to bear Witneſs againſt our ſelves, how vain we are, by making and framing our Memorials by thoſe Things, that were the greateſt Follies, that ever were.

The Olympian Games great Follies.

BUT this may repreſent to us, the Nature of Mankind, and ſhew us, by what Springs they are moved; how the little Hopes of empty Honour or Profit, will drive 'em into the moſt hazardous Attempts; how eaſily they ſwallow the moſt bitter Pills, when they are gilt over; how ambitiouſly they hunt after the Troubles of Greatneſs, and baſely adore the fine and gawdy *Nothings* of this Life.

Honour and Profit, drive Men upon the greateſt Hazards.

ONE Kind of falſe Fortitude ſtill remains, and that is, Courage *upon Ignorance*, when, through Want of Experience and Knowledge, we ruſh unadviſedly upon the Sword's Point, and walk upon the

the very Edge of a Precipice: For that of *Thucydides* is moſt certain, ἀμαθία μὲ θεάσῃ, λογισμὸς ὄκνον φέρει, Ignorance and Unexperience, makes Men bold and Fool-hardy, but good Advice is naturally ſlow-paced: Thus it is commonly obſerved, that your Freſh-water Soldiers go to the Battle, as chearfully as if they went to a Wedding; but as ſoon as they ſee their own Blood, their Hearts fail them. Something allied, is this Valour upon *Ignorance*, with that upon *Hope*; for therefore do Men run upon Danger, becauſe they have a Hope to ſpeed well, and come off without Harm: For as ſoon as the Danger, which they knew not, begins to appear in its own Colours, their Conſtancy leaves them, and none more readily run away. The Men of *Argos*, waging War with the *Syconians*, and beating them often, it happened, that the *Syconians* entertained the *Spartans* for Help, who, coming into the Field, in Habit and Furniture like the *Sicyonians*, whilſt they were undiſcovered, the People of *Argos* fought ſtoutly, as againſt their accuſtomed Enemies; but as ſoon as they perceived they were *Spartans*, without more adoe, they fled.

MANY more Things might be ſaid, by Way of farther opening the Nature of Fortitude; but we will ſhut up all, with this one Concluſion, That it is not Hope, nor Anger, nor Reward, nor any thing elſe, but only the Conſideration of the *Goodneſs and Lawfulneſs of the Cauſe, that warrants Men to be valiant*; elſe Thieves and Robbers might be accounted ſo, whoſe Courage is like Zeal and Learning in a Heretick, wholly bent upon doing Miſchief;

The Lawfulneſs of the Cauſe, warrants Men to be valiant.

chief; else, rash and unadvised Persons, and such as palliate their Lust under the Name of Love, and every one that is carried on by the Strength and Violence of any Passion whatsoever, may be esteemed Men of true Courage and Fortitude: *Nam impetu quodam & instinctu currere ad Mortem, commune cum multis, deliberare verò & causas ejus expendere, atque suaserit Ratio, vitæ mortisque consilium suscipere vel ponere, ingentis animi est.* *

YET after all, if we look into a Christian Man, as he is proposed to us in the Gospel, we may justly wonder, to what Purpose God hath planted in us this Faculty and Passion of Courage; since the Characters of a Christian, are *Patience*, *Humility*, and *Gentleness*; which Virtues, are to possess the Room of Anger and Resentment, that stirs up Fortitude; why else are we to obey the Precepts of suffering Wrong, rather than go to Law; of yielding the Coat to him, who would take the Cloak? But there are two Cases among Christians, wherein Bloodshed is allowed; first, in case of Justice, when a Malefactor dies for his Crime; secondly, in case of publick War, and Defence of our Country, or our selves; for the Christian Religion is no Enemy to it: Therefore *John* the Baptist, instead of advising the Soldier to lay aside his Weapons, as unlawful, instructs him rather in his Calling, not to wrong any Place by Pillage, nor to mutiny, in dislike

Christianity not opposite to Military Discipline.

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* For it is a common Thing with many, to run headlong to Death, thro' a certain Instinct and Violence of Nature; but it is the Part of a wise and great Soul, to deliberate well, and weigh the Causes of it; then, as Reason shall perswade, to take up, or lay down the Intent, either of Life or Death.

like of his Pay: Theſe being the two principal Vices of a Soldier, which the Preacher of Repentance would have him avoid.

To ſhut up this Point, we muſt not be too prodigal of Life, nor trifle it away upon every Occaſion; but we muſt freely expoſe it, when we truly know upon what Occaſion to *ſpare*, or upon what to ſpend it: A *violent* Luſt, an *ungovernable* Rage, heightned by Provocation, or enflam'd by the *Spirit* of *Wine*, may ſo furniſh out a *Hector* to a *Duel*, and prompt him on to die, as a *Fool* dieth: But the Foundation of great and *Heroical* Performances, the juſt and rational, the conſiderate and ſedate, the conſtant, perpetual and uniform Contempt of Death in all the Shapes thereof, is only derived from the *Chriſtian Principle*; this inſpires *Paſſive Valour*, and furniſhes invincible Martyrs for the Stake; this excites *Active Courage*, and fits out undaunted Soldiers and Generals for the Field: For hereby we know *where*, and *when*, and in *what* Caſes to offer our ſelves to *die*, which is a thing of greater Skill, than many of them ſuppoſe, who are moſt forward to do it: Brutiſhly to run upon, and haſten unto Death, is a thing that many can do, as we ſee Beaſts oftentimes ruſh upon the Spears of ſuch as purſue them: But *wiſely* to look into, and *weigh every* Occaſion, and as *Judgment* and true *Diſcretion* ſhall direct, ſo to entertain a Reſolution either of Life or Death: This is true and *real Fortitude*.

Chriſtian Principles the beſt Foundation of couragious Performances.

Of

Of TEMPERANCE.

IN the Catalogue of Virtues we have given the higheſt Seat to *Fortitude* according to Truth, peradventure we might have given the Precedency to *Temperance*, as being the Ground and Foundation, or as the *Greeks* call her, παμεῖον τ ἀρετῆς, the Store-houſe of all Virtues. In outward Shew and Glory, *Fortitude* out-ſhines the reſt; but that which enables and prepares us for all Moral Good, is in reality *Temperance*; upon this, as upon a ſure Baſis, the whole Building of a good Life is erected; therefore it is very properly call'd σωφροσύνη, as being that which preſerves our Wits entire, and all whatſoever fits us for prudent or regular Actions.

Temperance prepares us for all Moral Good.

Firſt, BY the way, we are to underſtand, that *Temperance* and *Continence*, which is a part of it, is by Moraliſts taken in a larger Signification: When a Man hath been an old Offender, hath by long Cuſtom grown familiar with wicked Practices, inſomuch that he hath loſt as it were, all Senſe of Sinning, or is ſuch a Man, as Divines ſay is hardened; for hardneſs of Heart, and being given over to a reprobate Senſe, in Divinity, is the ſame with this ſenſeleſneſs, or loſs of feeling in Sin; we call ſuch a one *Intemperate*, let his Vice be what it will. So the Man that is but a young Offender, he that Sins indeed but with Scruple and Reluctancy, him we call *Incontinent*, let his Fault be what

it will. In Liberality, he that gives but ſore againſt his Will, we call an *incontinent Giver*; but ſuch a one as laſheth out, and without any Senſe or Reaſon, is unmeaſurably Prodigal, we ſay, he gives *intemperately*.

THIS we note, that we may underſtand the Language of Moraliſts; otherwiſe, *Temperance* is a peculiar Virtue, and hath its own peculiar Object: *Temperance* therefore is that Virtue, which teacheth us to keep a Moderation in Meats and Drinks, which we call Abſtinence and Sobriety, contrary to which, are Gluttony and Drunkenneſs: Σωκράτης ἐρωτηθεὶς τίνων δεῖ μάλιστα ἀπέχεσθαι; τῶν αἰσχρῶν καὶ ἀδίκων, ἔφη ἡδονῶν; *Socrates* being ask'd from what things we ſhould chiefly abſtain; anſwer'd, from all *filthy* and *unlawful Pleaſures*: There is a Moderation therefore to be uſed in that Delight, Men take in the continuance of their *Species*, which we call Chaſtity; whoſe contrary is Luxury. All this we comprehend under the Name of *Temperance*, which is in Truth, nothing elſe, but the Government of our *Touch* and *Taſte*.

NOW ſince every Virtue is converſant in the moderation of two Extremes; of the one of theſe we cannot doubt, it is ſo common and ſo often met with; for who knows not Gluttony and Drunkenneſs; they ſeek no *ſculking Holes*, but tho' they are the moſt filthy and ſpotted Crimes, yet every Day they dare appear in the Face of the Sun. But of the other Extream, we have no Name; it being a thing ſo ſeldom ſeen, for a Man to offend in the too ſparing uſe of Meats and Drinks:

For

For few there are, that love to give themſelves away through Refuſal of Meats and Drinks; or to do, as that young Man did, of whom *Ficinus* ſpeaks, who, languiſhing of an unknown Diſtemper, and being at length told, by a skilful Perſon, that there was no Remedy for him but *Marriage*, made Choice rather to die, than to uſe the *Antidote*; whence it comes to paſs, that when we meet with ſuch a Perſon, we know not what to call him; ἀναίσθητον, a Stock, or a ſenſeleſs Man, one that hath loſt his Wits, or ſome ſuch Name, we give Him, who offends this Way: He that is guilty of the Exceſs, is ſaid to be ἀκόλαστον, unreſtrained, and let looſe to all Debauchery: For thoſe, that tranſgreſs in being tempted by Luſt, there is no better Cure, than Abſtinence; for it is a certain Rule, *ſine Cerere & Baccho friget Venus*; give to the Body ſo much, as Nature requires, it will leave no matter for Superfluity.

Abſtinence is the beſt Cure of Luſt.

For, ſuppoſe the Palate be entertain'd with all the Dainties of the moſt witty and artificial Luxury; yet can we taſte them, but by the Meaſures of a Man, and when we have ſatisfyed thoſe ſlender Deſires, all that remains becomes as taſteleſs to us, as Dirt and Gravel; ſo, that whatever is eaten or drank above what a Man can reliſh, turns into Surfeits, Loathing and Uneaſineſs: For ſo long as he is confin'd to this ſhort Span, and hath but the wanted Neceſſities of a Man, which are ſo ſoon and ſo eaſily provided for, he ſhou'd be as well pleas'd with the common Supplies of God's Providence, as with the richeſt Banquets:

For he who is not content with Nature's cheap and eaſie Proviſions, runs a thouſand Riſques to get a needleſs Abundance, and to poſſeſs more than is requiſite to make him happy. For him therefore, whoſe Error conſiſts in exceſſive Uſe of Meats and Drinks, the ancient *Monks* have preſcribed a Cure, in this Verſe,

Præproperè, lautè, nimis, ardenter, ſtudiosè.

Firſt, *Præproperè*, Make not too much Haſte to your Diet, but expect the Time and Hour fit to eat.

Secondly, *Lautè*, Let not your Table be loaded with coſtly Diſhes, but let your Food be plain and ordinary.

Thirdly, *Nimis*, Not too much; for even dainty Diſhes, touched but ſparingly, may well paſs for ſober Eating; but Bread and Water, taken in Exceſs, may be called *Gluttony*.

Fourthly, *Ardenter*, Not overhaſtily; for ſwallowing your Meals by Gobbets, makes hard Digeſtion, and may bring Surfeits; therefore the Teeth were given and contrived, to mince and grind your Meat ſmall, ſo as to eaſe the Labour of Concoction.

Fifthly, *Studiosè*, Be not curious in making *high* and *luſcious Sauces*, which provoke the languiſhing Appetite, and create a new Stomach, after it hath been well ſatisfied, which is very deſtructive of Health; but to riſe from Table, with an Appetite not fully allayed, above all Things, conduces

The Danger of provoking the Appetite too much, after it is well ſatisfied.

ces to Soundneſs of Body, and long Life; For, if the Stomach be ſtretched beyond its natural Tone and true Extent, it will require to be filled, but will never digeſt what it receives: Whereas He, that lives temperately, needs not ſtudy the *Wholſomneſs* of this Meat, nor the *Pleaſantneſs* of that Sauce; the Punctilio's of Air, Heat, Cold, Exerciſe or Lodging; nor is he *critical* in *Cookery*, but takes thankfully, what God is pleaſed to give him.

BUT againſt all this, that hath hitherto been alledged, two bad Cuſtoms are kept up and maintained.

THE *firſt* is, Solemn and chargeable Feaſting.

THE *ſecond* is, Immoderate Luſt.

FEASTING, by long Uſage, and the Cuſtoms of living looſely, hath gained ſo highly againſt all Rules of *Temperance*, that on Sacred and Civil Occaſions, it cannot now be omitted, nor reflected upon, without giving Offence to the greateſt Part of Mankind: For, if we look through all the ſolemn Acts, which paſs in the World, whether they be Civil *Meetings*, Congratulations, or *friendly Entertainments*; whether it be *Sadneſs*, or *Mourning* at Funerals, or *Jollitry* at Marriages; whether it be the Celebration of Commencements in the Univerſity, the Sacred Inſtallation of Biſhops, or the Inauguration into publick Offices, the principal Part of all the Pomp and Buſineſs, is the *Feaſt*. Indeed, in Civil and Temporal Matters, this Looſeneſs might be tolerated; but, in Honour of the Saints, that the Name of the Action ſhould be termed a *Feaſt*, is very improper: So that *Caſtruccio*

Feaſting, an Enemy to this Virtue.

Castracano, being gently reproved by some of his Friends, for his frequent Feasting and Entertainments, had Cause enough for Apology, when he answered, If Feasting were not a good Thing, Men would not so much honour God and the Saints with it. But much better Counsel is given by St. *Hierom*, if we could take it, when he tells us, *Stultum est nimiâ saturitate honorare velle Martyrem, quem constat Deo placuisse jejuniis*: It is a foolish Thing for Men to think, they honour a Martyr, by *feasting* on his Festival, who, in his Life-time, pleased God chiefly by his *Fastings*. Unto all these holy Commondizings, *Sacrifice* it self may seem to have given the first Occasion: For what is a Sacrifice, if we truly describe it, but a *merry Meeting*, and what was in old Time more celebrated, more extolled for Honour unto the Gods, than the *Cænæ Pontificiæ*? And such were the *Lupercalia*, the *Eleusinian* Mysteries; the Feasts of *Bacchus*, *Flora*, and *Venus*; all which, were but so many Festivals of *Lust* and *Debauchery*, in which the Votaries imagined, their Deities were pleased; as the salvage and bloody Sacrifices, to *Saturn*, *Bellona*, *Moloch*, *Baal-peor*, and all the other *χείρονα μυστήρια* of the ancient Paganism, supposed the Divine Being to take Pleasure in the Miseries and Tortures of his Creatures.

Drunkenness, the most filthy Vice.

And to this Day, *Intemperance*, by publick Approbation, hath gain'd upon all Sorts of Men: Drunkenness is by every one declaimed against, and not without Reason; for there are Vices, as *Montaigne* observes, wherein there is a *Mixture* of

Know-

Knowledge, *Diligence*, *Valour*, *Prudence*, *Dexterity* and *Cunning*; but this is altogether brutish and earthly, and the dullest Nation in *Europe* is that, where it is most in Fashion: But this Defence may be made for *this dull* Nation, as He is *pleased to call it*; that when Wine to hot Brains, is like Oyl to Fire, and makes the Spirits, by too much lightness, evaporate into Smoak, and perfect aiery Imaginations, or, by too much Heat, to break out into Frenzies; yet this very Wine may improve the Abilities of cold Complexions, may be necessary to rouze sleepy Thoughts, and, perhaps, to animate the Spirits of the Heart, as well as enliven those of the Brain: Therefore the old *Germans* seemed to have some Reason in their Custom, not to execute any great Resolutions, which had not been twice debated, and agreed to at several Assemblies, one in the Afternoon, and t'other in the Morning; because they thought, their Councils might want Vigour, when they *were sober*, as well as Caution, when they had drank.

Drunkenness hath a very ill Influence on the Mind.

But Drunkenness must be reckon'd a Vice, that hath a very ill Influence upon the Soul; the worst *Condition* of Man being that, wherein he loses the *Knowledge* and *Government* of himself: Notwithstanding this, Gluttony is a Vice, far more frequent and dangerous; for, had Meats that *intoxicating* Property which Drinks have,

Gluttony is also a dangerous Fault.

how many of our grave and serious Persons, as they would be thought, should we find hardly able to pass the Streets? For Gluttony being the more secret and retired Vice, is

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generally practiſed with more Security, but with no leſs Guilt. In this Caſe therefore it will be of Uſe to us, to conſult the moſt excellent *Grotius*, and to hearken to his Cenſure of this Sin, who ſays, *aſſidua convivia, etiamſi abſit ebrietas, culpâ tamen non carent*, that daily Banquetings, tho' no Man be drunk in the Company, yet are very blameable.

The Abuſe of Natural Luſt, is the moſt pleaſing Part of Intemperance.

THE ſecond and moſt hazardous, though the moſt pleaſing Part of Intemperance, is the groſs Abuſe of Natural Luſt: It is ſomewhat difficult to extend the Pleaſure of Drinking beyond Thirſt, and to faſhion in our Imaginations, an Appetite *artificial* and againſt Nature: Whereas the moſt regular and moſt perfect Mind, hath but too much to do, to keep it ſelf untainted from the Follies of natural Luſt, from being overthrown by its own Weakneſs on this Side. For it is unavoidably planted in our Nature, made up with our Conſtitution, it is fomented and put into a Flame upon every ſmall Occaſion, and by *every Spark* of a Temptation; it breaks out many Times with that Violence, that it is a *great Part* of our *Strength* and *Wit*, which ſerves to reſtrain it: The Providence of God hath kindled *that Fire* in our Veins, as neither *Precepts of Virtue*, *Rules of Temperance*, *Receſs* from *all Opportunities*, *Strength* of Youth, and ſcarcely the *Weakneſs of* old Age, can prevail to extinguiſh it.

WERE all the Offences of Mankind amaſſed and heaped up together, at leaſt, two Thirds of them were accountable upon that Score: Submiſſion to the Will of God, hath bounded our Thoughts, and con-

confined them within the Limits of Humility; else we might justly expostulate and contest with the Divine Providence, which hath been pleased to subject Mankind to so perpetual, to so importunate, so vexatious a Trouble, and punish them afterwards for transgressing.

It was a favourable and merry Conceit of a Cardinal of *Rome*, that there was no *Law beneath the Girdle*; but both he and we, to our Cost, shall find it otherwise: Yet notwithstanding all this, so madly hath Mankind been affected, that even the finest Wits, and most commendable for Eloquence, most abounding with Precepts of Morality and Policy, and all Elegancy of Literature, have laboured to give *Entertainment to*, nay, *to improve this troublesome Guest*. There hath, for some hundred Years, passed a sort of Writings, which we call *Romances*, the Subject whereof is, the strange Adventures, many Dangers, Fights, and wonderful Atchievements, which Knights Errants have undergone in Pursuit of their *Mistresses*; which Books are the greatest fomenters of Folly, Lust, and Idleness, that have appeared upon the Stage of Human Madness. The Ancients (for this is no new Device) have prosecuted this Part of *obscene Story*, under the Name of *Fabulæ Milesiæ*; and, lest perchance it might have fallen to the Ground, some that have born the Christian Name, have made themselves *Pandors* to publick Lust, and by no meaner Authors, than Christian Bishops, have continued the Course of these *Speculative* Lusts. The first that opened the Way to this Wickedness, was *Heliodo-*

Romances, the great Fomenters of Lust.

rus,

rus, whom, in our Time, the famous Author *of the Arcadia* hath fully imitated, nay, for Wit and Elegancy, hath not much failed, if he hath not fully equalled him: For this Reaſon, ſome *Moraliſts* reſolve, that young Perſons muſt not be ſuffered to look into *laſcivious* Books, and ſome Pieces of Poetry; becauſe, tho' they are fitteſt to learn Virtue, by the Precepts of Morality; yet they are moſt apt, by the Arts made Uſe of in theſe Diſcourſes, to be drawn into Vice, being ſet forth in the *moſt charming Poſtures*, and in the moſt *taking Colours*.

THE idle *Monks* have ſpent their Time, in furniſhing the World with abundance of this Traſh, in all Languages: I forbear to mention any, becauſe I would not ſerve as an *Index* to others, to make Enquiry: I wiſh, the Authors of theſe Books had all acted like him, who made *Amadis de Gaul*; for he gave Order at his Death, that his Books ſhould be burnt, as being conſcious of the Miſchief they had done; upon which, our *Britiſh Martial* hath left this Diſtich,

Si meruit pœnas, quod flammam accendat amoris,
Mergi, non uri debuit iſte Liber.

Howſoever it had been, whether by Burning or Drowning, theſe Works had been aboliſh'd, it is not of much Moment, ſo the World had been fairly rid of them: What hath been ſaid of *Cavaliero Marini*, who, at his Death, left all his Bones to be *Glyſter-pipes*, that there were more Things to be praiſed, and more to be condemned in his Works, than in any whatſoever: That may be affirmed of many

many of theſe *Mileſian* Impurities; for ſmart Wit, ſmooth Elegancy, pleaſant Conceits, and much fair Diſcourſe, have ſerved, as Salt, for this inſipid Stuff, the better to excuſe, and draw it on: And where we meet with polite Language and quaint Inventions, without one good Moral Saying, thoſe Compoſitions are wholly unprofitable; and beſides, their Uncleanneſs is many Times ſo foul and ſhameleſs, that no modeſt Perſon can look into them; whence we may conclude, that *Feaſting* and *Romances*, have been the two main Props, which have ſupported *Gluttony* and *Luſt*, the two principal Parts of Intemperance.

THE laſt of which, doth this Miſchief in the Life of Man, that it is ſometimes like a *Syren*, tempting with amorous Addreſſes; ſometimes like a *Fury*, turbulent and ungovernable; for many luſtful Perſons are ſo impatient of any Bridle, that they ſeem to think their *Girdles* and *Garters* to be Bonds and Shackles to them: But among all the Evils, which the indulging of Luſt doth bring forth, the deſpiſing of Marriage, is the moſt pernicious to Human Society; for certainly, *Wife* and *Children* are, as my Lord *Bacon* obſerves, a *kind* of *Diſcipline* of *Humanity*.

The Contempt of Marriage, moſt pernicious to Society.

WE might inlarge our ſelves far more amply, ſhould we ſpeak of all thoſe Things, which, by publick Warrant, plead for the Sin of Luſt, under the ſoft and ſpecious Name of *Love*; which Paſſion, when once it can take Men off from their ſerious Affairs and Actions of Life, it troubleth their Fortunes, and makes them, that they can no ways

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be true to their own Ends. Something ſhould be ſaid concerning the Aubuſe of *Muſick* and *Dancing*, to the ſame Purpoſe: For, excepting the Practice of the former, in our Devotions and religious Aſſemblies, moſt other Uſes thereof are, merely to be a *Bawd* to Luſt. For if we look upon the Subjects of thoſe Leſſons, that are taught in the ordinary Education of Youth in this Art, we ſhall find, that there is ſcarce any Argument expreſſed, but what plainly tends to the ſpoiling their Manners; for either the Perſon boaſts himſelf in the good Succeſs of his Love, or lamentably *bewails* the Coyneſs of his *Miſtreſs*, or is profuſe in the Praiſes of her Beauty, which none commonly ſees but himſelf, *Love* being the *Architect* of Beauty; or he runs out in Deſcription of the Symmetry of her Parts, or deſpairs of ever enjoying his Wiſhes: Theſe, and the like Fancies, full of Languiſhing and Flattery, are the uſual Entertainments in the Practice of *Muſick*.

Muſick abuſed.

As for *Dancing*, the Antiquity of it may make us think it a Branch of the Law of Nature; which every Nation, both civil and barbarous, have expreſſed their Mirth by, whereof ſo much may be ſafely learned, as may give a good and graceful Motion to the Body. But the Uſe now made of it, ſince it is become a difficult Study, ſerves only to *chaff* the Blood, and to ſet the Mind upon ſuch Pleaſures, as will *corrupt* the very Being and *Eſſence* of all *Moral Virtues*.

Dancing very ancient.

SHOULD we proſecute farther, this, and the other like publick Provocations unto Luſt, it would ap-

appear unto moſt Men nothing elſe, but affected *Stoiciſm*: However, e'er we take Leave of the Virtue of *Temperance*, it will not be amiſs to ſpeak ſomething concerning the moderate Uſe of *Sleep*.

Somne quies rerum, placidiſſime ſomne Deorum.

If then it be ſo ſweet, it muſt belong to our Senſe; it were improper to attribute it to the Touch or Taſte; for no Man could ever tell us of what Taſte it is, yet certainly it belongs to all the Senſes. For in the Definition thereof, we ſay it is *ligatio ſenſuum externorum*, a binding of the outward Senſes, by Reaſon of the Aſcent of Vapours from the Stomach or otherwiſe, by which, the Paſſages from the Heart or the Brain, are obſtructed, and cannot give a Supply of Spirits to the outward Senſes: As for the inward Senſes of the Mind, they ſuffer not by *Sleep*, which is the Privation of the Act of Senſe, the Power remaining, which is evident in the Caſe of *Dreams*, when the Brain is, as it were, benumm'd, and having not its Motion in every Part alike, its Thoughts appear like the Stars between the flying Clouds, not in the Order, which a Man would chooſe to obſerve them, but as the uncertain Flight of broken Clouds permits.

Now the Natural End of *Sleep* is, the refreſhing of our Strength when it is exhauſted; we therefore uſually ſay, that it is *Sleep*, which, to make one part of our Lives profitable, makes the other unprofitable; wherefore our King *Alfred* divided the whole νυχθήμερον into three Parts, *eight Hours* he allotted for

The End of Sleep.

for *Study* and Buſineſs, *eight* for *Eating* and Recreations, and as many for *Sleep*: So that moderate Sleep takes up one third Part of our Life; which Moderation of Sleep, can appertain to no other Virtue, than to that, which is the Moderator of all ſenſual Pleaſures, *Temperance*: And we have great Reaſon to follow Moderation in this Matter; for, as nothing doth reſtore us more to our ſelves, when we faint and are weary, than Sleep ſoberly taken, ſo nothing doth more ſtupifie, than its Exceſs: For this Cauſe, *Nirembergius*, a witty *Jeſuit*, is angry with *Sleep*, and ſhews ſuch a Multitude of Inconveniencies that *Sleep* bringeth upon us; that had not *Sleep* the good Fortune to have befallen *Adam* in his *Innocency*, he would have gone near to have done as much for *Sleep*, as St. *Auguſtine* had done for Natural Luſt, and made it a ſecond Part of Original Sin.

THEREFORE, for the moderating this Virtue, the beſt Counſel I can give, is that of *Hypocrates*, *Labor, Cibus, Somnus, Venus, omnia mediocria*; the Words, as they ſtand in Place, ſo they are in Order of Nature; *Labour*, to procure Appetite; *Meat*, to *ſatisfie* it; *Sleep*, to help Digeſtion; and *Venus*, to eaſe the Body of Superfluities.

ALL that we have ſaid, not only of *Temperance*, but of *Fortitude*, is briefly ſumm'd up by *Epictetus*, in theſe two Words, *Suſtine & Abſtine*: Theſe Virtues are abſolutely neceſſary, all the reſt are ſo but upon Occaſion, and, for the moſt Part, are rather the *Beautifyings*, or the outward Ornaments of a virtuous Life.

Of

Of LIBERALITY.

FOLLOWING *Ariſtotle's* Method, the next *Virtue* we are to diſcourſe of, is *Liberality*, whoſe two Extreams are ἀσωτία & ἀγελευθερία, that is, *Avarice*: The Definition thereof is drawn from the Object about which it is converſant, that is *Money*; for *Liberality* is that decent Mein, which we are to uſe in *giving* or *receiving*, in *ſpending* or *laying up* of *Riches*; by which we underſtand, not only That, which ordinarily bears the Name of *Money*, but all whatſoever may be purchaſed or had for Money, in what Kind ſoever, as *Lands*, *Houſes*, and *Cloaths*. In all theſe, whoſo deſires more than is for Neceſſity, or for Conveniency, offends againſt the Commands of this *Virtue*: The Humour or Paſſion, which this Virtue moderates, is Love of *Money*, a ſtrange and unreaſonable Paſſion, as being fix'd upon a Matter, which, of its ſelf, is of no Uſe, ſave only that Men have agreed, that Money ſhall be the common Meaſure of all Things that are uſeful: And this Love of *Money*, ſpoils all Liberality, as may be proved by ſeveral Inſtances, which *Theophraſtus* hath ſet down in his Character of ἀνελευθερία; which is περιουσία τὶς ἀφιλοτιμίας δαπάνην φεύγουσα; to which, He ſays, *Liberality* is directly oppoſite, and is defined to be τὸ εὐεργετικὸν χρημάτων εἰς τὰ ἐπαγγέλματα, a Virtue eaſie and ready to lay out

Liberality moderates the Love of Money.

its Money upon all good and lawful Occasions; when the Want of *Liberality* makes Men stingy, that they grudge to be at the necessary Expences of Life.

Parsimony commended.

INDEED there is a Sort of *Parsimony*, which we call a *Virtue*, as it is in the People of *Holland*, who are so industrious, that they are able to furnish infinite Luxury, which they never practice, and are so sparing, that they Traffick all the Year in Pleasures, which they never taste: Thus they are rich and happy in a voluntary Poverty, whilst others are poor and wretched in their real Wealth; as all are, who have that Μικρολογία or Littleness of Mind; which *Theophrastus* observes to be φιλοδωλία τῦ διαφόρυ ὑπὲρ τ̃ καίρον, and this sordid *Parsimony* is admirably described by *Juvenal*, in his Fourteenth *Satyr*,

Sunt quædam vitiorum elementa; his protinus illos
Imbuit, & cogit minimas ediscere sordes.

The Use of Money, a very beneficial Invention.

NOW They who first ordained the Use of *Money*, which some ascribe to *Abraham*'s Father, were the Authors of a most useful Invention: For, since Bartering, or Change of Ware for Ware, cannot be without much Inconvenience, a fairer or more commodious Way could not be provided to furnish our selves with all Necessaries, not only for Life, but for good Deeds, than *Mo-*

Money; which, conſiſting of Gold and Silver, Things hard to be come by, not without tedious and perilous Voyages to *Peru* and *Mexico*, and being alſo of eaſie Carriage, is moſt adapted for Tranſportation, and daily Uſe in Merchandize. Notwithſtanding this, ſuch a ſtrange, *unnatural Paſſion* hath poſſeſſed the Minds of Men, that it hath taken off our Affection and Love for other Things, and fix'd it upon *Money*, which is only the Means to procure all other Things: This Paſſion hath begotten the moſt deformed Monſter among the Brood of Vices, which is *Avarice*; for the Creature, it once bewitches, as the Poet tells us,

Avarice, or the Love of Money, the moſt unnatural Paſſion.

Aſtat prolato jejunus venditor auro.

The Husbandman ready himſelf to ſtarve, will ſell his Corn for Gold; and the Beggar, let him have but ſome ſmall Piece of Coin, *ſieco concoquit ore famem*, will be content to ſhiver in his Rags, endure the Biting of his Hunger, rather than lay out his Penny for a Piece of Bread: A Humour this, as it is moſt unaccountable, ſo it is moſt dangerous. For whereas Vices are of two Sorts; ſome are intermittent, and take us, as it were, by Fits, as Gluttony, Luſt, Drunkenneſs, Anger, and the like.

THESE, by affording us ſome *lucid Intervals*, give us Leave to bethink our ſelves of what we have done, and, by this Means, pro-

There are two Sorts of Vices.

duce Repentance: But there are others without any *Intermiſſion*, and keep us, as it were, in a *continual* Fit; ſuch are *Ambition*, *Malice*, and that which we now ſpeak of, *Love of Money*, or *Covetouſneſs*; theſe never allow us Time to reflect, but continually preſs upon us, and leave no *Room* for a *ſober* or a relenting Thought: For it hath been ſcarce ever heard of, that any *malicious*, *ambitious*, or *covetous* Perſon, did ever *return* by *Repentance*, but died in his Sin. That which by Abuſe we commonly call *Love*, and which hath been the Cauſe of much Miſchief, hath found, at length, ſomewhat to qualifie its too great Warmth, either *Time* or *Buſineſs*: But nothing can ſtop the violent Workings of this Humour; *Buſineſs* encreaſeth it, as being that, which is chiefly occaſion'd by this *Amor ſceleratus habendi*: Old Age doth not diminiſh it; for we ſee, that it is almoſt the Property of old Men, to doat upon their Wealth, as knowing how eaſie 'tis to loſe, and hard to get: And it hath been obſerved, that many Perſons have been hardly brought to make their *Wills*, becauſe they could not well brook theſe Words, *I give*; which Words are, in a Manner, the very Eſſence and Form of *Liberality*.

A covetous Temper is to be avoided above all Things.

We have therefore great Reaſon to be eſpecially watchful over our Minds, that they do not ſink into a niggardly or covetous Temper; not that He is of that Temper, who ſpends leſs than He hath coming in, nor He who can thrive by Pri-

Prices, upon which the lazy and expenſive cannot live; but He is to be condemned for it, who breaks out into Fraud, Rapine and Oppreſſion, for the ſake of multiplying his Heaps; who with conſtant Aſſiduity and Application of Mind, purſues the Queſt of *Riches*, and never thinks of being liberal to any one; yet, a little to comfort and encourage the covetous Perſon, we are to underſtand, that the Virtue of *Liberality* is as well ſeen in *receiving* as in *giving*; according as it is deſigned to be a Virtue moderating our *Receipts*, as well as our *Gifts:* And He, who is not careful of his Layings up, as well as of his Expences, ſhall quickly find, that his Liberality will have an End.

MANY Reaſons are brought by *Ariſtotle* to prove, what needs not, that Liberality is ſeen more in *giving*, than in *receiving*: But we muſt know, that the Receiving, which ſo much commends the liberal Perſon, conſiſts not in the receiving of Benefits from thoſe, that can give them; for this is, indeed, but a kind of Baſeneſs, but in the honeſt improving of our Stock, of our Thrift, and all our Opportunities of lawful Gain, of our Revenues, good Husbandry, and Merchandize. For this is the moſt proper Foundation of all Liberality, to make the beſt Uſe of all juſt Means of gaining, that ſo we may have Ability of expending upon convenient and neceſſary Occaſions, either of rewarding ſuch Perſons, as deſerve well, or of relieving the Neceſſitous.

THERE is a Virtue, which we call *Frugality*, whose peculiar Praise consisteth, in saving Charges, and in laying up: The Truth is, *Liberality* and *Frugality* are but one Virtue; for without *Frugality*, *Liberality* is but *Profuseness*, and without Liberality, *Frugality* is but *Avarice*; only this Difference there is, that Liberality is seen in *giving*, Frugality in *saving*, and both these do concur to make up the Virtue, we now speak of: By the way, we must observe, that *Frugality* sometimes signifies all Virtues; according to which Acceptation we speak, when we say, *Hominem frugi omnia rectè facere*; and *esse frugi*, was, in *Tully*'s Opinion, a Virtue becoming a King.

How Liberality and Frugality are one.

HITHERTO we have spoken of those Parts, which constitute the very Essence of *Liberality*; it now remains, that we consider some material Circumstances, which are principally to be observed in Giving.

First, THE End, why we give, and this should be nothing else but τὸ καλὸν, *pulchrum & honestum*; whatsoever is just, honest, and creditable: Whence we may infer, that those Men are not to be accounted liberal, who give for Ostentation, or to gain Fame and Glory; nor those who bribe Judges and Advocates, that Justice may be perverted; nor those, who aim at high Honours, and Places of greatest Power, as *Tiberius Gracchus* and *Julius Cæsar* did, who abu-

The End of Giving.

abuſed theſe great Virtues, *dandi, ſublevandi, ignoſcendi*, as the Hiſtorian relates, that He might by any Means ſecure to himſelf the ſupreme Dominion; nor thoſe who raiſe a Profit from their Benefits, and put them out, as it were, to Uſe, and turn their Liberality into a kind of *Traffick*; nor thoſe, who give to be rid of the Importunity of Suitors, who, by their Boldneſs, endeavour to extort Alms from timorous and eaſie-natur'd Men: But thoſe only merit the Character of *liberal Perſons*, who are ready to reward the Virtuous, and relieve the Neceſſitous: Seeing we are to temper our Beneficence by ſundry Circumſtances, in the firſt Place, as to Perſons, we may thus make our Liberality a Part of Juſtice, by giving every Man, what *is fit*, and *what is due*: And here come in all virtuous Perſons; all induſtrious, indigent, and poor Labourers; all our decayed Kinsfolk, and all our well deſerving Friends; in ſhort, all that need us, of what Deſert ſoever they be: We are to reject the *craving* and *unſatisfied*, who are angry, if a Drop of Charity fall beſides their private Fleece; the *diſſolute* and *riotous*, who are ſober, perhaps, and frugal, 'till they have earned a Sum to debauch withal; the Wanderors and Spyes, who dare not lead their unwarrantable Lives in any fixed Abode; the Irreligious and Prophane, who never uſe the Name of *Chriſt*, but when they ask an Alms with it: Tho' all theſe are to be paſſed by, and are not to be taken Notice of by the liberal Man; yet,

Who are liberal Perſons.

He is not with-held from doing Good to all others within the Verge of his Power; therefore his Bounty is not ſtinted to his own Family or Friends, to thoſe of his own Sect or Humour; but He is liberal to thoſe who have done Evil to him, and may be preſumed ready to do more.

Secondly, We are to conſider the Time, we are to give in, that we prolong not our Gift, nor torment the Receiver with Expectation: For this Cauſe, our Liberality towards others, muſt have reſpect to the Seaſons of great Sickneſs and great Loſſes, to the Scarceneſs both of Work and of Proviſions: Therefore, when a ſober young Man is ſinking at the Beginning of his Trade, we muſt lay hold of that Opportunity to help him: If another be under an Arreſt, we are by this Virtue, engaged to deliver him in Time; for ſo we may ſave him from perpetual Chains.

The Time, in which we are to give.

Thirdly, The Circumſtance of *Place*, muſt not be neglected: For ſometimes we beſtow Benefits in Honour of thoſe, to whom we give them, and theſe muſt be done publickly: Sometimes they are given for the Relief of Neceſſities, and theſe muſt be diſperſed with all poſſible Privacy; for many modeſt Men would willingly receive, but are aſhamed to ask: Therefore the Man who is diſcreetly liberal, is very ſparing toward thoſe, who perpetually haunt the publick Streets and *Avenues* to Churches; but he looks for the Needy actually in their Miſeries, or in their Labour; there, He conceiveth, He hath a fit Place offered for the depoſiting his Alms.

Fourth-

Fourthly, We are to consider, how much we are to give, that we be not too profuse, that we be not too sparing: This we may call *due Measure and Proportion*, whereby our liberal Deeds are fitted to the *Needs* of the Receiver, and to the *Abilities* of the Giver.

We must not be too profuse, nor too sparing.

Touching the *Needs* of the Receiver, *Liberality* doth not always limit it self to mere Necessity; but in Persons, whose Fortunes are by Loss and Accident declining, it hath respect to Decency, considering how great the Fall is from *Riches* to *Poverty*: And in Men, who cannot support Life, but with the continual Sweat of their Brows, it pitieth the Heavineſs of their Yoke, and contributes somewhat towards the Ease of Human Nature.

Touching the *Ability* of the Giver; this Duty doth not require of all Men the same Proportion, some may afford a *twentieth*, and others a *thirtieth* Part: For before we go about any charitable Work, we should consider the Quantity of what we possess; how much is required for the supporting us in the Condition of our Birth, our Place, our Office, our Family, and for the Discharge of our Obligations; for whose Fortunes are intangled, an *hundredth* Part for Liberality, may be over Measure. But St. *Augustine* says, *Regnum cælorum tantùm valet, quantùm habueris*; every Man's Faculties is the Price of the Kingdom of Heaven; the same we may say, in all Cases, of this Virtue of Liberality;

ty; it is valued at the Price *of what we have*, not *at what we have not*; ſo that out of *much*, we are to give *much*; out of *little*, to give proportionably; for no Man is too poor to be liberal. Nay, he, who gives out of a little, in the Opinion both of God and good Men, is far more acceptable than he who gives much out of a greater Store: We read, when a great and wealthy Gentleman had preſented himſelf to the Oracle with a pompous and coſtly Sacrifice, he would needs know how grateful this was to God; and he received no other Anſwer but this,

Ἀλλὰ μοὶ ὐδὲ χόνδρ Θ. τ' ἀγαπλύτε Ἑρμιονῆ Θ.
How was I pleaſed with that poor Handful of the moſt excellent Hermioneus!

Now this was a poor Man, who approaching the Oracle to Worſhip, offered nothing elſe but a ſmall Piece of *Leaven* and *Salt*. Thus the Devil, where he did bear the *Perſon* of a God, knew very well how to act his Part; for, in the Judgment of our Saviour, who beſt underſtood how to *value* Things, the poor Widow's Mite amounted to more than all the Offerings of the Wealthy.

Fifthly, We muſt conſider the Quality of the Benefit we beſtow; how well it befits the *Receiver*: For this Reaſon, we are to give Cloaths to the naked, Food to the hungry, Books to the uninſtructed, and Phyſick to the ſick: The ſame good

The Quality of the Gift muſt be conſidered.

good Principle will find out *Workhouſes* for the Poor, which is a double Charity; for, at the ſame Time, Diligence is encouraged, and a Supply is adminiſtred. Wherefore it is a great Part of Prudence, to afford ſuitable Supplies to the Neceſſities of Mankind, and not to cry out, the *Lord help them* only, when Bread is wanting.

IT was a King, who being asked a Penny by a Beggar, anſwered him, that a Penny was too little for a King to give; and the poor Petitioner then asking him a Talent, the King replyed, that a Talent was too much for a Beggar to ask: Thus he baſely eſcaped the beſtowing a Gift. Yet thus much by this we learn, that our Benefit muſt befit the Receiver: For, if a Madman ask a Sword, we muſt deny him; and if a Perſon in Want ask Relief, we muſt give it, becauſe our Gifts muſt be always beneficial to ſuch, as receive them.

Laſtly, WE muſt take great Care, with what Mind we *give*, and above all, we muſt be ſure, that we do it with a chearful Heart: For to give with Difficulty and Backwardneſs, is, as it were, to put Gravel into the Bread we diſtribute, and howſoever Neceſſity forces the poor Man to ſwallow it, yet it loſes all Pleaſure in the Eating.

ABOVE all Things, it principally concerns liberal Men, to conſider warily from whom they do receive, and whence, or from what Means they give: For it is a little Theft to receive unlawfully, as unlawfully to give; which is very aptly expreſſed in that proverbial Saying, *were there no Receivers, there would be no Thieves.*

In

In the Civil Wars of *Rome*, managed by *Sylla* and *Marius*, according to the Manner of Thievish War, the Conqueror, by Proclamation, gave away the Houſes and Poſſeſſions of ſuch as were vanquiſhed: But (which was very remarkable) there was not one to be found, who would make an Advantage of theſe Gifts, but all, with one Conſent, *tanquàm à ſacris*, abſtained and held their Hands, neither would they receive or touch any Thing, that belonged to others, as if they had been Things conſecrated to the Service of the Gods.

WHERE ſhall ſome Chriſtians appear, when theſe Actions of the Common People of *Rome*, ſhall come to be examined; when, without Scruple, they take all Things to be good Purchaſe, which either their Malice or their Avarice tempt them to receive? This one Example ſhall put to Shame and Confuſion, all thoſe, who have taken Occaſion, by War or Oppreſſion, by purloining and ſeizing upon the Poſſeſſions of the adverſe Party, to relieve their Beggary and baſe Condition: The very Donations of *Sylla* and *Cæſar*, are cenſured by thoſe that report them, for rapacious and unjuſt, tho' made under Pretence of War: And doubtleſs, what is not lawful to give, is not lawful to be received.

Many other Circumſtances are to be obſerved in Giving: As,

Firſt, IN Giving, we muſt be careful not to give of the meaneſt, or refuſe of what we have, but of the better Sort, and ſuch as may be uſeful:

For

For he that gives of the worſt, and reſerves the beſt, hath more Regard of himſelf, than of him to whom he gives; whereas a Man truly liberal, regards not himſelf ſo much as he doth him to whom he is beneficial. For the Manner of God's Bounty to us, ſhould ſhew us the Way, how we ſhould be bountiful to others; for God daily loads us with his Benefits; He perpetually crowns us with Loving-kindneſs and tender Mercies: Now the Return we are to make for all theſe Favours, for our Health, for our Reaſon, for all the Accommodations of our Bodies, is only to help our poor Neighbour with a little Gold or Silver.

Secondly, NOT the Greatneſs of the Benefit, but the Ability of the Giver, is that which commends the Gift; as in the Caſe of the *rich Man's* Offering, and the *poor Widow's* in the Goſpel; the former gave out of his Abundance, which was not in the leaſt diminiſhed by it; the latter gave All, and that with a willing Mind, which did enhance the Value of her Gift, much above that of the rich Man.

Thirdly, 'TIS obſervable, that ſuch Perſons, who eaſily, as by Gift or by Inheritance, attain to what they have, ſeem to be more liberal, than ſuch, who by their Labour and Induſtry, have compaſſed their Wealth: For the firſt of theſe never tryed what Poverty was, never knew the Price of a Penny; and hence it comes to paſs, that they ſo eaſily part with it; whereas thoſe, who hardly gain, with great and continual La-

bour

bour, what they have, are commonly more tenacious, becauſe Things gotten with the Sweat of the Brow, are held moſt precious, and conſequently are not ſo readily given away: This makes the *Trader* frugal in ordering his Money and Expences; this makes him ſo cautious in Buying and Selling, whereby his Mind is inur'd to a great Piece of Wiſdom, to eſteem and compare one Thing with another, to judge and value not only Things neceſſary for the preſent, but all others alſo; for the Grounds and Principles of Judgment and Diſcretion are the ſame, though the Subjects, whereupon they are exerciſed, are diverſe: This doth alſo make him orderly and temperate in his Diet, careful of his Health and Life; while the *Gentleman* is thought leſs cautious and prodigal of all theſe; he eats greedily, and ſpends his Money laviſhly; he ſuffers himſelf to be over-reach'd, and thinks he is generous, when he is fool'd by the meaneſt and unworthieſt of the People, impudent *Pedlars*, or flattering *Hoſts*. But it is quite otherwiſe, where Men have and make Uſe of the Parts God hath given them; they are liberal, but it is with Diſcretion; and they are frugal, but without the leaſt Suſpicion of Avarice.

WHEREFORE now, we ſhould conſider a little the Nature of theſe two Vices, that are oppoſite to Liberality, Prodigality and Covetouſneſs. The Nature of which Vices is ſufficiently diſcovered, by that, which we have ſaid of the Virtue Liberality, only this Remark ſhould be made,

made, that the Object of Liberality being two-fold; *giving* and *receiving*, the oppoſite Vices have parted theſe two betwixt them; the one being converſant in immoderate giving, the other in immoderate ſaving or taking: If we compare theſe Vices ſo as to diſcover which is the worſt, and of the blackeſt Dye, we muſt conclude, that Avarice doth far go beyond Prodigality, in Unprofitableneſs and Miſchief: For all the Time the covetous Man lives, he is but like a Heap of Dung, which doth no Good at all whilſt it lies together; by Death, indeed, his Wealth is ſpread abroad into many Hands, and ſo it falls out to relieve the Neceſſities, and to ſupply thoſe, who, out of a virtuous Intention, are well diſpoſed to do Good to others: This may be the Reaſon, why the Prodigal are pitied and bemoaned, but the Covetous are never thought on without Deteſtation and Hatred: For other vitious Inclinations combat Reaſon, and often baffle it, but ſeldom can ſo far vanquiſh it, as that a Man doth applaud himſelf in his Miſcarriages; but the covetous Humour ſeizeth on our Reaſon it ſelf, and ſeateth it ſelf therein, inducing it to countenance and abett, what is done amiſs: The voluptuous Man is ſwayed by the Violence of his Appetite; but the Covetous are ſeduced by the Dictates of their Judgments; therefore they hoard all, and will not be perſwaded to part with any Thing, becauſe they eſteem Rich-

Avarice is more unprofitable, and worſe than Prodigality.

Riches the beſt Thing in the World, and then they judge themſelves moſt *wiſe*, when they are moſt *baſe*.

Theſe are eſpecially of two Kinds.

THE Firſt are thoſe who fail only in *giving*, for whom no Man is indeed the worſe; yet withal, ſuch they are, as for whom no Man is the *better*; they are, in Appearance, exactly juſt and punctual in their Dealing, and will preciſely give every Man his own; but withal, they will require their own again with the utmoſt Rigour, without abating the leaſt Point: Theſe Men, as the World goes, paſs amongſt many for juſt, upright and honeſt Perſons; yet, to expreſs the Badneſs of their Crime, we call them by ſundry evil Names, ſometimes φειδωλοὶ, Parſimonious, or γλισχροὶ Tenacious, to whoſe Fingers, their Money is, as it were, glued and nailed; ſometimes they are called κίμβικες, *Sordid*, who, for a ſmall Gain, will undergo any baſe Office; or they are κυμινοπρισταὶ, *Cumini Sectores*, who, that they may ſeem to do no Injuſtice, will divide a Hair, or the ſmalleſt Things with you.

BUT if we would pleaſe God and act virtuouſly, we muſt demean our ſelves as *Job* did, *Job* 29. 11, *&c. deliver the Poor that cry*, and *not grind his Face*; help the *Fatherleſs* and the *Widow*, not exact the utmoſt Farthing they owe: Thus the good *Publican* recommended himſelf to our Saviour; *Luke* 19. 8, 9. Behold, Lord, *Half of my Goods I give to the Poor*: Hence He was proclaimed a Son of *Abraham*,

ham, and Salvation came to his Houſe. So near to the Heart of Piety doth the Holy Scripture lay the Practice of Liberality and Bounty: For no Men can be ſaid to be pious, unleſs they be well reported of for good Works; unleſs they have brought up Children, and lodged Strangers; unleſs they have relieved the *afflicted*, and *have diligently followed* every good Deed.

Secondly, THERE is a ſecond Sort of covetous Men, who offend not only in not *giving*, but in exceſſive *taking*, be it right or wrong: They will take that which belongs to other Men, without any Reſpect to common Juſtice: Such as theſe are *Uſurers*, and all that make Gain of ſordid and illiberal Arts, Keepers of the *Stews*, and Gaming-Houſes: Such as enrich themſelves, and care not how they impoveriſh others, like that Lord, who would make his *Hedge go ſtrait*: Such as undo *whole Towns*, and rob *Churches*; for whom the Name of *Covetous Perſons* is too gentle and mean, we ought rather to call them *impious*, *unjuſt*, and *wicked*; for whom no ill Character is bad enough: Of all theſe great and enormous Vices, *Avarice* is the Ground, and therefore, not without Cauſe, did the Apoſtle call it the *Root of all Evil*. From whence, Oppreſſion, Rapine, Injuſtice, and all the moſt vitious Humours do ariſe, that are the Diſeaſes, and predominant Miſchiefs of the Mind: And the Practices of covetous Perſons,

Uſurers and Gameſters cenſured.

to ſober and good Men, can ſeem no better, than that of the *Devil*, who goes about ſeeking, *whom* he may *deceive* and *devour*.

Of MAGNIFICENCE.

MAGNIFICENCE is but an Appendix to *Liberality*; for the Man, who by *Fortitude*, hath baniſhed all Faint-heartedneſs and Fear, who by *Temperance* hath ſubdued *Debauchery*, and by *Liberality* hath delivered himſelf from *Avarice*, the very Sink of Evil; He is ſo well qualified for a regular and good Life, that the reſt of the Virtues might rather have ſerved for Train and Attendance, than have required any diſtinct Diſcourſe to be made of them.

BUT, ſince we have tied our ſelves to *Ariſtotle*'s Order, We muſt be content to follow his Steps, and treat of Virtues in ſuch a Method, as he hath ſet down.

MAGNIFICENCE then, in the ſtricteſt Senſe of the Word, is a *Virtue*, that teaches us how to obſerve a *Decorum* in the managing of great and coſtly Expences. So that *Magnificence* goeth beyond the Ability of an ordinary Perſon; whether we conſider the Means by which it worketh, or the Works themſelves, which it doth produce.

AS to the Means by which it worketh, it is great Store of Wealth and Income; which if a vir-

virtuous Man hath, He will act according to his Character; that is, He will do all the Good he can, in the moſt ſplendid Manner: Perhaps, He will build *Colleges* for the breeding up of Youth in all Kinds of Learning: And, as it is pleaſant to ſee Setts of our own planting to grow and flouriſh; ſo it is a Work much more glorious, thus to build *up Men*, and, from ſmall Beginnings, to ſee great Numbers of Youth ſhoot up to eminent Stations, both in Church and State.

Building of Colleges, a Work of Magnificence.

HAD it not been for theſe *magnificent Donations*, thoſe *Goths* and *Vandals*, *Enthuſiaſts* of all Denominations, would have long ſince brought Ruin upon all the Methods of ſound Reaſoning; which have been kept up and encouraged by theſe charitable Foundations: For, when *Julian*'s Decree ſhut the Primitive Chriſtians out of their *Schools*, they thought it a Perſecution more fatal to the Church, than the open Cruelty of *Decius* or *Dioclesian*.

Secondly, HE will erect *Hoſpitals* for the Poor and Maimed: Now this Sort of *Magnificence* doth very much ſerve the Publick Intereſt; for thoſe who do theſe Things for the Sake of their own private Fancies, and not for the common Good, are Magnificent, as ſome of the Church of *Rome* are Charitable, when they erect Sanctuaries, for wilful and Capital Malefactors to fly to; when they found ſuch Monaſteries, as are the Nurſeries of a blind Devotion: But to be

Hoſpitals another Work of Magnificence.

virtuouſly Magnificent, is, with daily Proviſions, to feed the Hungry, not the *ſuperſtitious*; to entertain thoſe that are unfit for Labour, not loitering *Wanderers* or *Pilgrims*.

Thirdly, THE Man, who deſerves Praiſe for his *Magnificence*, takes Care to provide thoſe Houſes, in which the moſt notorious Offenders may either be corrected or ſecured; that thoſe, who are not ſo far gone in Wickedneſs, as to be paſt Remedy, may be called back again, and amended by juſt and neceſſary Chaſtiſement; that thoſe, who have broken through all the *Fences* of *Law*, may be taken out of Human Society, which they would otherwiſe deſtroy and bring into Confuſion.

HAPPY the miſerable, who partake of theſe Works of *Magnificence*; more happy they, who lay out their Money and Revenues for the publick Benefit of Mankind; to inſtruct the ignorant in *Schools*, to heal the *diſeaſed* in Hoſpitals, to *laſh the Back of the* Sinner in Bridewells, and to *cure* the unſound Mind in *Bethlem's*.

The Good of Mankind promoted by this Virtue.

NOW the Works of *Magnificence*, whether they be publick, or whether they be private, they are to be performed with all *Pomp* and State: They are eſpecially ſeen in *Feaſts* and *Entertainments*, either of our Friends, or of Men of the higheſt Quality; or elſe in building ſtately Houſes, Caſtles, Churches and Theatres: That Man, who knows how, in the moſt ſeemly Faſhion,

ſhion, to manage theſe Undertakings, is truly *Magnificent*.

The Errors of ſuch as are Magnificent.

But here, the *Magnificent* Perſon is very prone to run into a very ill Extreme: Having great Things much in his Thoughts, his Mind is apt to fly too high, out of the Reach of Prudence; then He falls to the building of *Obelikes*, *Coluſſus's*, and *Pyramids*: This Diſtemper ſwell'd the Heads of many in old Time, who ſpent great Sums upon *magnificent Piles*, vaſt and *ſumptuous Statues*, great and mighty *Vanities*; For *Solomon*, the beſt Judge of theſe Things, hath paſſed this Sentence upon them, that they are all ſo: For *Eccl.* 2. After He had *made great Works*, *planted Vineyards*, and *had built ſtately Houſes*; *made Pools of Water* for *the Trees*, that *bring forth Fruit*; *got large and numerous Herds* of *great and ſmall Cattle*; *had gathered mighty Heaps of Silver and Gold*, and *filled his Treaſury therewith*: Upon *a Review of all the Works his Hands had wrought*, and *upon all the Pains he had taken*, He *concludes with the trueſt Judgment, that ever was pronounced upon the World*, that *all was Vanity*. Whereupon, it may be ſuppoſed, my Lord *Bacon* made this wiſe Obſervation, that *Truth is a naked and open Daylight*, which doth not ſhew the Masks and Triumphs of the World half ſo ſtately as Candlelights do; and no Man doubts, that if there were taken out of Men's Minds, *vain Opinions*, *flat-*

The Judgment of *Solomon* upon theſe Things.

flattering Hopes, falſe Valuations of Things, and the *Imaginations* of *Grandeur*; but it would leave the Minds of many, who make a great Figure, poor *ſhrivel'd* Things, full of Melancholy and Indiſpoſition, and *unpleaſing* to themſelves.

The Deeds of Charity entitle us to Heaven.

BUT there is a Way to lay up our Treaſure in Heaven; to be *magnificent* on Earth, and *great* in Heaven; then this Bleſſedneſs muſt be gotten, by doing ſuch remarkable Deeds of Charity as I have mentioned; and if we do ſo, our Names ſhall endure for ever, when *Mauſoleum*'s are buried, and *Pyramids* are mouldred into Duſt. It is *Ariſtotle*'s Notion, in his Epiſtle to *Philip*, that the Acts of *Beneficence* have ſomething in them *equal* to God, and the whole Life of Mankind was compriſed in conferring and returning Benefits: 'Tis true, there have been ſome moroſe Spirits, ſuch as *Chryſippus* and *Seneca*, who have made plauſible Harangues againſt *Glory*; but in the very doing this, they have appeared to aim at it: Whereas it is the *Spur* to good Works, if it be made Uſe of by one who hath paſſed through the Temple of *Virtue*, to *that of Honour*: And a Man may, with as much Reaſon, argue againſt Eating and Drinking, as endeavour to baniſh the Love of Glory, that ariſes from the Works of *Magnificence*: unleſs this did rouze the Souls of Men, perhaps a barbarous Sloth, or a brutiſh Stupidity would ſoon overſpread the World; no Care would be taken to promote or ſuſtain the *Seats* of *ingenious Arts*,

or

or the *Tribunals* of State: This carries Men upon the nobleſt and moſt heroick Attempts, and Human Nature, without it, would be a ſluggiſh and unactive Thing.

It was the Thirſt after Glory, together with ſome private Ambition, that incited the *Egyptian* Kings to be at ſo vaſt Charge, in the building the *Pyramids*; and the *Egyptians* of lower Quality ſpared for no Coſt, to cut out Caves or *Dormitories* in the *Lybian* Deſerts, which, by the Chriſtians, are now a-Days called the *Mummies:* And all this was undertaken for the ſake of an Opinion amongſt them, that ſo long as the Body endured, ſo long the Soul continued with it, not as animating it, but as unwilling to leave her former Habitation: Why ſhould not the ſame Thirſt for the Glory of the Chriſtian Religion, move us to do ſuch Works *as may ſhine before Men, and glorifie our Father, which is in Heaven?*

It is not empty *Fame*, that we muſt ſeek for; it is not with Wind that we muſt fill our ſelves; we want a more ſolid Subſtance to repair us: A Man pinched with Hunger, would be very unwiſe, to ſeek rather to provide himſelf of a gay Dreſs, than a good Meal; we are to look after that, whereof we have moſt Need, and that is *Virtue*: When this is acquired, then the outward Ornaments of *Magnificence* may be made Uſe of; which were ſo deſpiſed by *Epicurus*, that He made this one of the Precepts of his Sect, *Conceal thy Life*: He would not have his

Epicurus his Opinion of Magnificence.

Diſciples in any Sort to govern their Actions by the common Reputation or vulgar Applauſe: But *Horace* was of another Opinion, who ſays,

Paulùm Sepultæ diſtat inertiæ
Calata virtus-------

Concealed Virtue differs not much from dead Sloth; which if it were abſolutely true, then a Man would be no further concerned to keep his Mind in Order, which is the true Seat of *Virtue*, than as the Actions of it are to be ſeen by others; whereas Glory is but the Shadow of true *Virtue*: For,

---Repulſæ neſcia ſordidæ
Intaminatis fulget honoribus;
Nec ſumit aut ponit ſecures,
Arbitrio popularis auræ.

Virtue, that never can be repulſed or trodden down, ſhines forth with untainted Honours; for it neither takes, nor lays down its Dignities, at the Pleaſure either of Ambition or Popularity.

Of all Virtues, This of *Magnificence* is the moſt Courtly, the other of *Liberality*, is rather for the Countrey: So that every magnificent Perſon is liberal, but every liberal Perſon is not magnificent. The Philoſopher gives us many Notes, by which we may know a magnificent Perſon.

Firſt, That all our Acts of this Kind, be directed to ſome right or profitable End; that the

the publick Good may be thereby advanced: The Soldier muſt not go to the Wars for the ſake of Spoil and Rapine, but to defend his Country: The Merchant muſt not adventure his Life and Fortune for the ſake of Lucre ſo much, as that he may maintain his Family comfortably, and be enabled to help the diſtreſſed: The Scholar muſt not bend his Studies ſo much after ſpeculative, as uſeful Knowledge: The Politician muſt not covet ſo greedily the *Titles* of Honour, as the Satisfaction of an innocent *Mind.*

Secondly, THAT they be not done in Oſtentation, or to get Acclamations; for no wiſe Man would depend upon the Voice of the Rabble for his Happineſs, the Mother of Inconſtancy, Injuſtice, and Ignorance: For, if we follow the Reports and Applauſes of the Vulgar, we ſhall be always wavering, becauſe we forſake *Virtue*, and take *Fortune* to be our Guide. *P. Æmilius* therefore acted wiſely in his Expedition of *Macedonia*, when he charged the People in his Abſence to make not the leaſt Mention of his Actions: For *Praiſe*, indeed, belongs to *Virtue*; but we are apt to be too fond of it, which *Perſius* hath hit upon, if I can conſtrue him right:

Magnificent Acts muſt not be done in Oſtentation.

Laudari haud metuam; neque enimmihi cornea
fibra eſt,
Sed recti finemque extremumque eſſe recuſo
Euge tuum, & bellè.------

My

My Heart is not ſo horny, but that I am ſenſible of Commendation, and love it; yet I muſt deny this to be the only End of doing well, to hear others ſay, *O worthy Man! O noble Act!*

Thirdly, We muſt do ſuch Acts of *Magnificence*, as τὸ κόσιον, or common Honeſty requires, and that with a good and willing Mind, without any ἀκριβολογία, or ſordid looking into every Account, which betrays a covetous and a ſneaking Humour.

For the two Extremes of this Virtue, are ἀπειροκαλία, or rather βαναυσία, a vain, fooliſh, and unprofitable Profuſion of extravagant Expences; Examples whereof may be brought both from private and publick Perſons; as for Inſtance, the *Megarenſes* in their Tragedies, would have the Entrance into their Theatre covered with Purple and coſtly Cloth: So *Alexander* the Great, rewarded a ſtrong Drinker with a Talent of Gold, that is, with 125 Pounds Weight in Gold.

The other Extreme is Μικροπρέπεια, which ſignifies an indecent Parſimony in great Works, whereby the State and Grace of them is eclipſed: Now an Inſtance of *Magnificence*, and of this Sort of *Sparing*, we have in that Story of the *Athenians*, and of *Phidias* the famous Statuary: The *Athenians* reſolving to erect a magnificent Statue to *Minerva*, conſulted with *Phidias* concerning the Matter, of which it was to be framed, whether of Marble or Ivory: *Phidias* making Choice of Marble, and adding his

his Reaſons, that it was more laſting, and would retain its Splendour a great while longer, his Maſters heard him with Patience: But as ſoon as He began to tell them, it would alſo be cheaper, they commanded him to hold his Peace, as ſuppoſing, the leaſt Mention of *Thrift* in this Caſe, to *be unſeaſonable:* Here was *Magnificencé* in the *Athenians*; but in *Phidias*, poorneſs of Mind, that might become a private Man, but not ſo publick a Work.

THUS the Expences of *Solomon* and *Juſtinian*, are Patterns of *Magnificence*; but when we ſee *Licinus*, a Barber in *Martial*, giving Orders to have a ſtately Tomb of Marble built for him at his Death, we laugh at the ridiculous Man for his Profuſeneſs: For *Parſimony*, though in private Men, it goes for a laudable Virtue, yet, in the Exerciſe of *Magnificence*, it will hardly find any Place: For how much the more honourable and wealthy any Man is, he is obliged to be bountiful, and to give with the greater Generoſity and Largeneſs of Heart; it is expected, that He ſhould be of a more free and ingenuous Spirit, than others, without any Tincture of a narrow Soul, or of Baſeneſs; but he is ſtill caſting about in his Thoughts, how to find the moſt fitting Objects for the moſt extended Bounty; ſuch a Bounty, as may redound to the general Benefit and Good of Mankind, in Oppoſition to all thoſe little ſelfiſh Deſigns, which vile Perſons

The Folly of Profuſeneſs.

ſons are addicted to: In Oppoſition alſo to *Prodigality*, which hath this peculiar Folly belonging to it, that it takes Care to deſtroy it ſelf.

Of MAGNANIMITY.

WE come now to handle that which is the chiefeſt Virtue, the Height and Perfection of all the reſt; for ſo, in Truth, is *Magnanimity*, if we conſider it aright, and not as *Ariſtotle* hath deſcribed it: There is a Virtue in Chriſtians, whereby they adorn their Profeſſion, which our Philoſopher either knew not, or he thought it not worth his Notice; For Humility, which is indeed the greateſt Part of *Magnanimity*, is ſo ſcurvily treated by him, as that it finds no Place among the Virtues: None of the Philoſophers could diſcern its Excellency; becauſe they were a proud and ſelf-conceited Generation, and moſt of their Controverſies aroſe from their overvaluing their own Opinions.

Humility the greateſt Virtue of Chriſtians.

Now this pure, humble, undefiled Diſpoſition of Mind, by Nature, we cannot pretend to, becauſe of the original Corruption of Nature; but, by the Grace of God in the Goſpel, we may attain it, and it is the chief Deſign of the Goſpel, to direct us in the Way to it. Although this Humility did generally paſs among the Philoſophers in the worſt Senſe, for a poor-

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ſpirited, *puſilanimous* Virtue; yet it hath always had an extraordinary Preeminence, not only in Religion, but in the Judgment of all truly wiſe Men, and in all the beſt Practice of civil Life: For even in this World, the *dark, reſerved, crafty Men*, have fail'd of their Deſigns, more than the plain, upright and honeſt Men; becauſe the crafty Man has many Parts to play, many Minds to put on, many Faces to ſhift; ſo that it is almoſt impoſſible for him ſo to act all, as not to be diſcovered in ſome, and then he will be ſuſpected in all; whereas the honeſt, lowly-minded Man, has but one Part to perform, which is his own, and that far more eaſie for him to do, becauſe he always acts according to the Plainneſs and Simplicity of Nature.

The crafty Men fail more in their Deſigns, than the honeſt.

THIS Advantage comes by Humility in this Life; but in relation to the other State, no Virtue is of greater Uſe and Benefit: For nothing ſhews a nearer Reſemblance to the Divine Nature, than a Mind that is humble and undefiled; nothing manifeſts a greater Conformity to the Divine Laws, than a Life of Humility and Lowlineſs; nothing expreſſes that true and generous Diſdain, which all true Chriſtians have, or ſhould have of theſe earthly, tranſitory Things; nothing declares a more magnanimous Confidence in the Divine Providence; nothing a more ſubmiſſive Reſignation to the Divine Will; nothing a more ſtedfaſt and aſſured Hope of future Happineſs; nothing can keep us ſafer from dangerous Miſ-

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takes, in all Matters of our eternal Concernment: For the humble and candid Mind, of which a right Meaſure may ſooneſt be taken, is beſt prepared to take a right Meaſure of ſpiritual Things; that meek and ſincere Diſpoſition, which leaſt of all deceives others, is leaſt of all capable of being deceived it ſelf, in the Ways of everlaſting Salvation: Have not more bold, venturous, artificial Wits fallen into Errors, than they who have been content with the ſteddy, conſtant and firm Motion of meek and humble Chriſtians? For, whilſt thoſe preſume all on themſelves, they truſt to the moſt fallible Guide; whilſt theſe wholly ſuſpect themſelves, and implore moſt the Grace of God, they never fail of a certain Aſſiſtance and Direction: And what has been generally the Succeſs of both? The humble, teachable Temper of the one, has produc'd many real Saints; the proud, preſumptuous, ſubtle Spirit of the other, has prov'd a fruitful Soil for the Production of Hereticks and Atheiſts.

We muſt therefore be *humble*, we ſhall not elſe ſucceed in our Hopes of a better Life; and if we reflect on the moſt polite Cuſtoms and Manners of this State we are in, nothing is truly graceful, that is overmixed, or unnaturally forced, no Word we ſpeak, no Phraſe we uſe; no Geſture, no Tone of Voice, that is over-artificial, but it preſently offends; nothing in Beauty, in Action, in Motion can pleaſe, that is affectedly laboured and over-adorn'd; nothing has

has ſo much Reverence in human Converſation, as true Humility, manly Plainneſs, gentle Eaſineſs, undiſſembled Sincerity.

FOR there are two Things, which, in Nature or in Reaſon, ſeem to be of no Account; yet, among Chriſtian Virtues, they challenge the ſupreme Place; one is our Behaviour towards our Enemies, that we love them, and do them all the Kindneſs we can, notwithſtanding they do us all the Wrong and Injury they are able: The other is our manner of Deportment in coveting Honours, and ſecular Greatneſs, in the Deſire whereof, *Ariſtotle* placeth his *Magnanimity*; but a greater than *Ariſtotle*, hath placed Humility, which conſiſts in the Contempt of theſe big Vanities, and hath caſhier'd them all under the *Pride* of Life.

Two Chriſtian Virtues unknown to the Philoſophers.

FOR true Humility is the greateſt *Magnanimity*, and *Ariſtotle* himſelf hath, by chance, confeſſed as much; when, in few Words, he deſcribes a magnanimous Man to be him, ᾧ οὐδὲν μέγα, to whom nothing appears great; than which there could not be given a better Definition of an humble Man: For, as Stoutneſs of Mind very well agrees with Meekneſs, and therefore *Moſes*, who was indeed a Perſon of the moſt undaunted Courage, is ſaid in Scripture, to be the meekeſt Man upon Earth; ſo, when we have examined all Parties, and tryed their Metal, we ſhall find, that the moſt humble are really the moſt magnanimous; and to be tranſported with the

the Love of Honour, Greatneſs, or the like Follies, tho' *Ariſtotle* ſtood by and frown'd at us, we muſt call it Baſeneſs of Mind, or Puſilanimity; ſince to ſubmit to that which we ought to contemn, can deſerve no better a Title, no ſofter a Name.

BUT, that we may thoroughly underſtand this Point, we will explain the Virtue of *Magnanimity*, according to *Ariſtotle*'s Principles: And firſt, he takes it for a Suppoſition, That Greatneſs is the Object of *Magnanimity*, and therefore he defines a magnanimous Man to be a Perſon, that thinks himſelf worthy of the greateſt Things, and is indeed ſo: For he who bears himſelf as worthy of great Things, but is indeed not ſo, is a Fool, and one in whom Virtue hath no Place.

THE two Vices which are oppoſite to this Virtue, are on the one Hand, ἀμικρότης, *Faſtus animi*; on the other, Puſilanimity, or, as *Ben. Johnſon* wittily expreſſed it, *whoſe Soul dwells in an Ally*; who, peradventure, deſerves well, and knows it not, but with Patience ſubmits himſelf to Men of inferior Worth, and is near akin to the humble Man; he hath a great Reſemblance of him, though he may not be really ſo.

SINCE we have made the Object of *Magnanimity* to be Greatneſs; thence it follows, That, that which is the greateſt and moſt valuable Thing, is the chiefeſt Care of the magnanimous Perſon: Now the greateſt Thing amongſt Men,

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is Honour; that Honour is ſo eſteem'd, is evident from our attributing it to God: For the greateſt Service we can do unto God, is, to honour him: Again, that which is moſt deſired by Men of fair and free Condition, by Men of Place and Dignity, is, undoubtedly, the greateſt Good; but we ſee Honour, by Men of this Kind, to be moſt earneſtly courted: Hence it comes to paſs, that to Men of higheſt Merit, nothing is more welcome than Titles of Honour; ſuch is that of a Duke, when he receives the Ring of Principality, like that of *Pharaoh* to *Joſeph*, of *Ahaſuerus* to *Haman*, of *Alexander* to *Perdiccas*; ſuch is that of an Earl, who had, antiently, the Government of a Province; ſo for Viſcounts and Barons, who are leſs than the two former in largeneſs of Territory, and in nearneſs to Sovereignty. Such is alſo the Title of Knights, who, in the Northern Parts of *Europe*, were of the noble Rank, and were, in their Youth, armed as Martial Knights, for the Service of their Country; neither, among the old *Germans*, did any one bear Arms, until he was honoured with a Spear and Target, in their State-Aſſemblies.

Honour highly valued among Men.

THESE Titles ſeem to be merely great and pompous Names, and ſuch as Princes can afford at the cheapeſt Rate; yet theſe are goodly Things which beſt pleaſe brave-ſpirited Men, and in theſe, the Glory of a magnanimous Man is eſpecially conſpicuous.

But ſince Honour is a Thing ſubject unto Fortune, ſince it comes and goes as it pleaſeth that blind Guide, we muſt ſearch for ſome more laſting Greatneſs, whereon to fix our magnanimous Man, and that is no leſs than the choiceſt, beſt, and faireſt Piece of all the Virtues; look therefore what is the principal Part, what is the ſupreme *Excellency*, what is moſt *Praiſe-worthy*, in every Virtue; this is the proper Object of *Magnanimity*: And that Verſe in *Homer*, *Tully* was ſo much in Love withal,

The Magnanimous ſeek after what is moſt Praiſe-worthy in every Virtue.

Αἴεν ἀριστεύειν καὶ ὑπείροχον ἔμμεναι ἄλλων.

That is in all Things, *to carry away the Bell*, and to go beyond all other Men, is the proper Paſſions of the Magnanimous. δρέπειν κορυφὰς ἀρετᾶν ἀπὸ πασῶν, as *Pindar* ſaith, to garble the Virtues, and cull out the prime Parts of them, this is that, which makes up the great Virtue we ſpeak of: For he, who yields to any the leaſt Vice, who is ſo low-ſpirited and ſilly as to ſwallow its Baits, abates ſo much of Magnanimity.

Let us then, as *Ariſtotle* does, trace the Man through ſome particulars in his Behaviour and Carriage.

Firſt, In all Fortunes good or bad he carries himſelf with ſingular Equanimity, neither puffed up with Pride in Proſperity, nor broken or dejected with adverſe Fortune; *ſperat infeſtis, me-*

metuit ſecundis alteram ſortem bene preparatum pectus; he hath a Mind ſo well prepared againſt all the Changes of this Life, that Adverſity never puts him out of hope; nor Proſperity *makes him think*, that He *cannot* fall: By this Means, let the Paſſions of Men be never ſo fretful, He is never moved by them: Let the Turns of the World be never ſo ſudden and wonderful, his *Magnanimity* withſtands their Force, which, in this Inſtance, is the moſt ſplendid and glorious Part of *Fortitude*.

Secondly, In encountring Dangers, He is not φιλοκινδυνος, as it were, in Love with Danger; like your *Bravoes* or *Hectors*, as we call them, that are eaſily hired to undertake a Quarrel: Such are, in all States, with great Care, to be ſuppreſſed, becauſe *qui ſuam vitam contempſit Dominus eſt alienæ*, having deſperately contemned his own, He makes himſelf Lord of the Lives of others. Theſe are the Men, who aſpire after a vain and falſe Glory; therefore, in their Words, always you will find Oſtentation and Inſolency, in their Actions: Whereas the Glory of the *Magnanimous*, is ever juſt and well grounded: Hence it is, that they never go about any Thing, but what they have Power ſufficient to bring to paſs: They fly not to Fallacies or Tricks; are not prone to Anger, nor to Boaſting: They are never irreſolute in their Proceedings, becauſe they are above thoſe Difficulties, that make Deliberations hard; neither will they be at Enmity with

Vain-glory condemned.

Inferiours, nor laugh at the Infirmities of other Men, from any Senſe of Ability in themſelves.

Thirdly, HE is no Medler in Alehouſe Quarrels, nor in any inferiour Petts among vulgar Perſons: Whenever He is engaged, it is in ſuch a War, as may bring, in the Iſſue, Praiſe and Honour; ſuch, as upon which Juſtice and Equity attends: There He hath *par animo periculum*, encounters a Danger equal to his Mind: He puts no great Value upon his own Life, but is very well contented to lay it down, when it may be for his Country's Service, or for his own Honour. And, in all his Adventures, He hath an Eye upon the Good and Conveniency of that Party, whoſe Cauſe he undertakes, notwithſtanding for the preſent, his Fame and Credit do a little ſuffer: Thus *Fabius Maximus* refuſed to fight with *Hannibal*, 'till He was ſure of his Advantage, notwithſtanding the falſe and ill Reports which his Rivals did endeavour to ſpread of him; *non ponebat enim rumores ante ſalutem*; and in this Matter, did this illuſtrious Commander behave himſelf with true *Magnanimity*: Quite contrary to this Action, was that of *Callicratidos* the famous *Lacedæmonian* Captain, who, being adviſed in a Council of War to avoid *engaging* the *Athenian Fleet*, did, notwithſtanding, run the Hazard of Fighting, and ſo loſt the Day; for which he gave only this Reaſon, That the *Lacedæmonians* were able to provide another Navy, if they loſt this; but if He ſhould fly, his Honour could in no wiſe be redeemed: Thus,

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a Punctilio of Honour caſt his Country into Diſtreſs, and had well near ruined it.

THOSE, who would be thought the only *Heroes*, put a great Value upon theſe Punctilio's, in Defence whereof, they are moved by very violent Paſſions; but, as ſoon as the Storm is over, they ſlacken inſenſibly of themſelves, if not to the loweſt Degree, at leaſt ſo as to be no more the ſame Perſons: Inſomuch, that upon every Trifle, they ſhall be provoked to Wrath, and, by as little a Matter, be cooled again; therefore we can never make a right Judgment of a Man, unleſs we pry into his common Actions, and ſurprize him in his every-Day Habit: Philoſophical Diſquiſitions do not ſo well unfold to us the Myſteries of Human Nature, as our own Remarks would do upon the daily Converſation of Men; for their Lives do ſeldom or never correſpond with ſpeculative Doctrines: If therefore I behold a Man in the Management of his Actions, to demean himſelf *ſteddily*, and never to ſtop at any Impediment, that ſtands in his Way to a good End; He is the *magnanimous Man*, whom we enquire after. Some Pains muſt be taken, to bring the Mind to ſo conſtant a Reſolution; but when once it is confirmed, nothing ſhall diſcompoſe, nothing ſhall ſhake it: Therefore the beſt Seaſon for the Exerciſe of *Magnanimity*, is in the Time of Hardſhip and Affliction; when, as a Tree planted in Winter, it will thrive better, than in the Warmth, or in the midſt of

The beſt Seaſon for the Exerciſe of Magnanimity.

thoſe Delights, that are taſted in the Ages of Peace and Plenty: Nay, when Affairs are drawn to the very Dregs of *Malice*, a Man fortified with this Virtue, will look upon all its Stings as unpoiſonous, though they are ſharp; whatever ſevere Conflicts we may have with the Thoughts of Death, the Feaſt of a good Conſcience, and the Wall of a judicious Conſtancy, will fence us againſt them: This is the greateſt Glory of a Chriſtian, to ſubdue the Burdens of Life, while we are deprived of *Health*, *Liberty*, *Power*, *Safety*, or *Eſtate*; by the Virtue of *Magnanimity*, all this may be done, which is the greateſt Honour of our Lives, and the beſt Improvement of our Deaths: We muſt acknowledge, it is not eaſie to contend with the many Dangers, Loſſes, Diſappointments, and Troubles we meet withal in this Life; yet, this *Heroick Greatneſs of Spirit* will ſo patiently ſuſtain them all, that they will afford much Sweetneſs at the laſt, and bring a Crown at the End of the Race.

The magnanimous Man abhors Malice.

IF we conſider further, what this Virtue is in common Converſation, it will alſo appear in that Kind very uſeful.

Firſt, BECAUSE the magnanimous Man, in his Behaviour with others, carries his Love and his Hatred openly, and in his Hand: For the Cauſes of either of them being juſtifiable, he cares not, who ſees them; his Love he will not conceal, becauſe his Friend may not ſuſpect, that he hath any Averſation to him; neither will he hide his

his Hatred or Diſlike, becauſe the Soul thereby may be ſtained with the moſt venomous Malice, as the Diſeaſes, that proceed from *Stoppings*, are the moſt miſchievous to the Body.

Secondly, HE is no Diſſembler, he carries his Heart in his Tongue, and boldly ſpeaks the Truth, when a juſt Occaſion demands it, but always with Diſcretion: For Men's Ears are tender, and can hardly endure them, that are wont *mordaci radere vero*; therefore my Lord *Bacon* ſays, *It asketh a ſtrong Wit, and a ſtrong Heart, to know when to tell Truth, and to do it:* So that they are the weaker Sort of Politicians, who are the great Diſſemblers. But if a Man hath that piercing Judgment, which the Virtue we now treat of, will produce, He will diſcern, what Things are to be laid open; what are to be kept ſecret, and what are to be ſhewed at half-lights, to whom, and when; theſe are the Arts of State, as *Tacitus* calls them, and theſe are the Arts of Life: But Nakedneſs is uncomly, as well in the Mind, as in the Body, and it addeth no ſmall Reverence to Men's Manners and Actions, if they be not altogether open; eſpecially the Diſcovery of a Man's ſelf, by the Tracts and Lines of his Countenance, is a great betraying, becauſe his Face is frequently more taken Notice of and believed, than his Words: In ſhort, the *magnanimous Man* will never act the Hypocrite, becauſe it is a Vice, that riſes either from natural Falſeneſs or Fearfulneſs, whereby a Man is de-

He hates Diſſimulation.

priv'd of one of the moſt principal Inſtruments for Action, which is *Truſt and Belief.*

Thirdly, He is not apt to wonder at every Thing: For what can ſuch a one admire at, ᾧ οὐδὲν μέγα, to whom nothing appears great? Neither is He apt to remember Injuries, nor is he inclined to Revenge; but thinks, to *give*, and *to forgive, donare & condonare*, are the beſt and the worthieſt Things in the World: Therefore *Solomon* ſaith, *It is the Glory of a Man, to paſs by an Offence*: For He is but even with his Enemy, when he takes his Revenge on him; but in paſſing the Injury over, or in pardoning it, He is ſuperiour to him: And thoſe Men are baſe and crafty Cowards, who are like the Arrow, that flies in the Dark; but the brave-ſpirited Man who deals above-board with Mankind, delights not ſo much in puniſhing the Party, that hath wronged him, as in making him repent.

Fourthly, He abhors that ſecret Spight, which we ſee to be in moſt Men, whereby they make the good Names of others the Subject of their Table-talk, miſreport their Actions, and aggravate their Miſtakes; or, if they ſpeak well, they will be ſure to ſpoil it with ſome Reſervation: Neither is He ὀλοφόρτυκος, querulous, or apt to complain; but makes that of *Otho* the Emperor, his eſpecial Character, *de nemine queri*: For all humorous and peeviſh Perſons go aſtray out of the plain Way of the Reaſon of Mankind. But our virtuous Man is ever well ſatisfied with the

He is not querulous.

the Government of Providence; therefore his Thoughts are at Reſt; and, whilſt others are very free in their Jeers and ill Cenſures, He takes a wiſer Courſe to ſuppreſs rather a Piece of Wit or a fooliſh Paſſion, than do the leaſt Hurt by venting it: Nay, there is ſo exact an Order in his Life, that the very Motions of his Body are decent and regular, not too ſwift, nor too ſlow, his Speech not too loud nor too ſoft: For the ſmalleſt Things in this kind of Perſon, are well worth our Obſervation.

ONE of the Extremes of *Magnanimity*, is ἀγεννότης, for which we have no Name, either in *Latin* or *Engliſh*, unleſs we liſt to call it *Pride*; which is a fooliſh Humour, ſome Men have; who, being of mean Worth, have neither Senſe nor Power, yet will boaſt, after the *Spaniſh* Faſhion, as if they could do the greateſt Things, like that Gentleman in *Rome*, by Name *Senecio*, whoſe Fancy it was, to have all Things *great*, *great Servants* to wait on him, *great Plate* to be ſerved in, a *great Woman* for his Concubine, *great outlandiſh Figs* for his Diet, and would always *ſpeak great Words*; for which Whimſey, he got the Name of *Senecio Grandio*: This Man is a lively Emblem of the Vice we now treat of, a fantaſtical Affectation of *Grandeur*; which is a Swelling of the Mind, that holds nothing, but corrupt and putrid Matter; which, if it be not let out, will infect the moſt hale Conſtitution, and the ſoundeſt Temper of Mind.

Affectation of Grandeur is ridiculous.

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As for that other Extreme *Puſilanimity*, I ſhall not ſay much of it, nor run it down, as the Philoſophers do, for fear I ſhould put any the leaſt Slur upon the moſt excellent *Virtue* among Chriſtians, *Humility*.

HONOURS, in *Ariſtotle*'s Opinion, are the proper Object of *Magnanimity*: Now *Honours* are of two Sorts; greater Honours, which belong to the *Magnanimous*, and leſſer, the managing whereof belongs to a Virtue, for which he could find no Name; but ſome petty Virtue or other muſt be ſought for, whoſe Duty it is to moderate our Deſires after ſmaller Honours: Had *Ariſtotle* throughly conſidered the Nature of this Virtue, he would have found as much Power in it, for the managing of *petty Honours*, as of *greater*: For when the *Thebans*, to put an Affront upon *Epaminondas*, that renowned Captain, had choſen him into a mean and baſe Office; *It behoves me*, ſaith he, *that I ſo execute the Duty of this Place, that I may leave it one of the moſt honourable Poſts in the Commonwealth*; and He was as good as his Word. It is not in the Power of any Man, to put himſelf into what Sphere of Authority he pleaſes; but whereſoever He is employed, it is in his Power ſo to behave himſelf therein, as to add Credit to it, and ſo by the Virtue of the Mind, to make the managing of ſmaller Honours a Part of *Magnanimity*: For Men of large Capacities and wiſe Thoughts, bring a Reputation to whatſoever Place they bear: And, when a Perſon of mean Ac-

Men of Virtue bring Credit to the Offices they are in.

Account, had preſented *Artaxerxes* with an Apple of extraordinary Bigneſs, the King gave him this Commendation, Certainly, this Man, were He well employed, of a little City would make a great one.

ONE of the Vices oppoſite to this Virtue, is φιλοτιμία; Ambition, which is an Humour, that maketh Men active and ſtirring, but very troubleſome and uneaſie to all about them: 'Tis true, to forbid a Soldier the Uſe of it, is to pull off his Spurs; but if it gets into the ruling Seat, it can never keep Things ſteady; having not that Ballaſt of temperate and ſober Wiſdom, without which, the Ship of the State will roll too much, and be in Danger often of overſetting, becauſe the Counſel that is to direct it, is too haſty and precipitate.

BUT our virtuous Man hath no other Ambition, but to prevail in great and good Things; He ſeeks to be eminent only amongſt worthy Men, whereby He doth Good to the Publick; but He, who plots to be the only Figure amongſt *Cyphers*, is the Decay of an whole Age: Whereas *Honour* hath three Things in it: 1. The Advantage-ground to do Good; 2. The Approach to Kings; 3. The raiſing of a Man's own Fortunes: He, that hath the beſt of theſe Intentions, when He aſpireth, is an honeſt Man, and one, whom we may call *Magnanimous*.

ANOTHER Vice, oppoſite to this *Virtue*, is called ἀφιλοτιμία, Contempt of *Honour*, which may very well paſs for a Fault with them, who think *contemptu Famæ contemni virtutes*, that

in

in the Contempt of Fame, Virtue it ſelf is ſlighted; as if it were not worth the while to be virtuous, unleſs it were *to get Praiſe*; whereas Praiſe coming, for the moſt Part, from the People, rather follows *vain Perſons, than virtuous*, becauſe the People perceive not at all the moſt excellent Virtues, but are led rather by Shews: Therefore my Lord *Verulam* hath compared *Fame* to a River, which beareth up Things light and ſwoln, but drowns Things weighty and ſolid. Wherefore Men, who have true Virtue, can be content to do well, without an Eye to Praiſe or Honour, *rectique facti non ex populi ſermone mercedem, ſed ex Facto petunt*: When they do a good Deed, they do not ſeek their Reward from the Speech of the People, but from the Merit of the Fact it ſelf: For among all the Pleaſures, that were found out by wiſe and conſidering Men among the Heathens, none are ſaid to be greater, than thoſe, that did commonly ſpring from the Practice of *Moral Virtue*: Now, if we will believe their Hiſtories, were there any ſorer Griefs, than thoſe, that did ariſe from the *Practice of Vice?* And which is yet more conſiderable, the better and the wiſer any Man is ſaid to be, the more earneſt Deſires and Hopes hath he after ſuch a State of Happineſs, as Virtue only can produce: Neither is there any Record of the moſt obſtinately wicked, who, with their utmoſt Endeavours, have applyed themſelves to the ſuppreſſing the Notions of Goodneſs, that they

Praiſe doth not always accompany Virtue.

The Notions of Goodneſs moſt agreeable to the Mind.

they could ſo wholly ſtifle them, but that they would be continually riſing in their Minds; which is a manifeſt Proof, that they have in them a natural Congruity to the Soul, never to be rooted out; ſo powerful, ſo unconquerable are the Impreſſions of *Virtue*.

Of MEEKNESS, *or* GENTLENESS *of* SPIRIT.

FROM the Conſideration of ſuch Virtues, as give the greateſt Luſtre, Shew, and State to Mens Lives; we come to treat of thoſe, which, in common Converſation, make Men dear, and welcome to one another; in the Van whereof, is *Meekneſs* or *Gentleneſs of Spirit*, as being one of the firſt and chiefeſt of them.

BY this Virtue, we are taught to moderate our *Anger*, and all peeviſh, ſullen, and fierce Humours, or whatever elſe is contained in the iraſcible Part of our Souls: For there is in us, by Nature, a *Heat*, which, if we do not diligently watch and keep under, will ſpoil all our Converſation, undermine the Peace of our Lives, and make us injurious and unſufferable to our Brethren.

THIS *Heat* we call *Anger*; which becomes *Fury*, when it is unbridled and let looſe; and, if we neglect it, or ſuffer it to prevail, it ends in Madneſs.

Anger let looſe, is Fury.

Firſt,

First, It is ſudden, and fires us, e'er we be aware: Hence it is, that we find ſo few Men *ſatis tutos adverſus iram ſubitam*, well enough guarded againſt the Aſſaults of ſudden Anger, and to ſeek to extinguiſh all the Sparks thereof utterly, is but a *Bravery* of the *Stoicks*.

Secondly, It is violent, and gives no Way to Conſultation: Hence ariſes the Queſtion in the Schools, Whether of the two, Anger or Luſt, is more eaſily withſtood? Might we have ſome *Tireſias*, ſome Man well experienced in them both, He would doubtleſs give his Vote for *Anger*: For Shame and Company always repreſs Luſt, and make Men for the Practice of it to fly into Corners, and ſtrive as much as may be, to be unſeen: But ſudden Anger reveres or ſtands in Awe of no Man, lays hold of every Thing for a Weapon, and what lies in it, doth Harm to the utmoſt: Therefore *Claudius* the Emperor, for that he was conſcious to himſelf of his being ſubject both *iræ & iracundiæ*, that is both to ſudden Wrath, and Wrath continued, excuſed himſelf for both theſe by publick Proclamation, and made a ſolemn Promiſe, that one of them ſhould be ſhort and harmleſs, and the other ſhould never be unjuſt: 'Tis well, if he kept his Word; and how uſeful muſt that Virtue be, which enables us thus to act; by which we have Power to moderate our Anger.

This is *Meekneſs*, πραότης, as the *Greeks*; *Manſuetudo*, as the *Latins* call her; the two Extremes whereof are, on the Defect ἀοργεσία, to

to be free from Anger; which indeed, unleſs Reaſon be very ſtrong, is a great Weakneſs; but *Agapetus* tells *Juſtinian* the Emperor, τὸ πάντως ἀοργητὸν δὺ καταφρόνητον, He, who is never moved with Anger, is commonly contemned: The other Extreme in the Exceſs, is ὀργιλότης, a Vice, which, as frequent as it is, hath not yet found an *Engliſh* Name: The *Greeks*, who abound in Names, call it ἀκεφαλία or πικρία, *Bitterneſs*, and βαρυθυμία, *Aſperity* of Mind.

ANGER therefore, which is the Object of *Meekneſs*, may be thus defined; it is a Deſire to be revenged on ſuch as contemn us: For, let us pretend to what we will, it is Contempt, that moves us to Anger; and could we ſeparate or ſequeſter all other Things, which uſually provoke us to be angry, from Contempt, we ſhould ſcarce ever be moved: When a Stone falls by chance, and reaches us, either we are not concerned at all, or if we be, we make our ſelves ridiculous, as when the Dog bites the Stick, that hits him; but when it is thrown at us, by a Perſon meaning to do us ſome Miſchief, we are ſtirred up to Anger, not becauſe of the Harm it does, but becauſe of the *Contempt*, with which it is done.

Anger defined.

NOW the heavieſt Thing, and of which Men are moſt impatient, is *Scorn*: For Man by Nature is a *proud* Creature, thinks others of little Worth, in Compariſon with himſelf, and is apt eaſily to conceive himſelf ſlighted: But there is an Art of bearing Contempt, Croſſings, Contumelies,

&c.

melies, all kind of Injuries and Affronts, which, if we could once learn, there would be little Uſe of the Paſſion of Anger; σὺ δ' οὐκ οἶδας ἀδικεῖσθαι, ἐγὼ δέ, ſaith a prudent Man in *Plutarch*, You know not how to ſuffer Wrong, *but I do.*

Now the ſpeedieſt and moſt ſucceſsful Way to learn with Quietneſs to paſs by Wrongs, is to neglect Contempt, which gives them their Edge: But becauſe the great Maſter of *Ethicks* will have it ſo, We muſt learn how to be angry by Weight and Meaſure, *ſometimes more, ſometimes leſs*, according as our Occaſions call. Saint *Auguſtine* had a Conceit, that if *Adam* had not fallen, his Paſſion of Luſt would have been ſo abſolutely under his Command, that He might have raiſed or allayed it at his Will: Some ſuch Conceit ſurely ran in *Ariſtotle*'s Mind, when He would have us put our Anger, as it were, into a Scale, and ſo encreaſe and abate it at our Pleaſure; whereas, if the Powers of our Reaſon were ſtrong, we ſhould do all Things in good Order, though we had no ſuch Paſſion at all, as Anger: For there is never any neceſſary Occaſion for being angry; or if there be, it is becauſe of a perverſe and peeviſh Humour, that reigns in Mankind; which would uſurp upon us, unleſs we do exert an earneſt Paſſion to oppoſe it: Wherefore in Human Life it is not amiſs to put on a Diſguiſe, and act a Fit of Anger, when we are not really moved; that we may defend our ſelves againſt all Invaders of our Right, and that we may

may wreſt it out of the Hands of ſuch, as otherwiſe would never yield it to us.

'Tis true, an abſtemious Diet, and a juſt Reſtraint of our Appetites, do make an eaſie Conqueſt of many other Paſſions; but *Anger* is a Devil, which no Faſting can caſt out; the warmth whereof is rather augmented, and blown ſooner into a Flame, by Thinneſs of Diet: For we have a Queſtion in Natural Philoſophy, *cur qui jejunant ſitiunt magis*; to which this Anſwer is made, That by *Faſting*, our internal *Heat* is encreaſed: Now, our Thirſt and our Anger ariſing from Heat, as this encreaſes, they muſt do ſo likewiſe: No Wonder then, if *Ariſtotle* found himſelf at a Loſs, in giving Rules for preventing, moderating, and ending of Anger. Whereas ſuch Rules, as teach us to govern other Paſſions, we muſt apply to this of *Anger*.

Faſting no Remedy againſt Anger.

As firſt, the Cauſes of our Anger muſt not be ſlight and eaſie, but juſt, and of ſome Importance; either the Service of God, or the Violation of the Laws of our Country, the wronging of our Parents and Family, the taking away our good Name; theſe or the like Occaſions, may move us to Anger, and juſtifie it.

With whom we may, and with whom we may not be angry.

Secondly, We muſt conſider the Perſon, with whom we are angry; for we may not lawfully be angry with God or our Parents, with our

Maſters, Friends or Companions, with thoſe that teach and admoniſh us, or with thoſe in eminent Place, that are to govern us: Whenever ſuch unjuſtifiable Anger ſeizes us, its Motions are ſo violent, that they ſhake the very Principles of Religion, and will not permit us to do any Thing, that is Chriſtian-like or manly: But if we are guided by the Rules of true Reaſon and peaceable Wiſdom, we ſhall be angry with none but wicked Men; then our Anger will be called *Zeal*, and that with Virtue and Underſtanding.

ONE Thing, by the Way, it may not be impertinent to give Warning of, that we be not angry, eſpecially in ſuch Caſes, as concern us, and in which we have Power to pardon or forgive.

NOW, it being unlawful for any Man to judge in his own Caſe, but He muſt betake himſelf to thoſe, who are appointed for that End; Perſons in Authority, to whom it belongs to avenge Wrongs, do often affect the Reputation of Clemency, by pardoning Injuries done to others, who call upon them for Juſtice. But this is a foul Miſtake, and very prejudicial to Equity: For Magiſtrates are in this, like private Men; they are then merciful, when they forgive Injuries againſt themſelves: When they do the like, in miniſtring Juſtice for other Men, it may be ſome inconſiderate Pity, but Mercy it cannot be.

Third-

Thirdly, THE third Thing to be conſidered, is the Temper of our Anger; how far, and how much we are to allow to our ſelves, in the caſe of Anger: We may not let looſe the Reins, but keep it within due Bounds, and not be difficult in forgiving ſuch as have offended us, conſider our own manifold Infirmities: This is the Way to vanquiſh all the Stratagems and Conflicts of *Malice*; but whoſo does any Thing in the firſt Kindlings of Anger, He is ſoon miſled into the moſt deſperate Precipices of Action: To remove this Evil, We muſt ſuffer our Paſſion to take Vent and cool it ſelf; for to fly out into the heedleſs Adventures of Revenge and Outrage, at the firſt Inſtant, as it were, hath prejudiced otherwiſe very good Men: When *Theodoſius* therefore, a Prince of the higheſt Virtue and Merit, had much over ſhot himſelf upon ſudden Wrath, Saint *Ambroſe* adviſed him, ever after that, to rehearſe the Alphabet, before He ſuffered himſelf to proceed in his Choler; that He might gain Time thereby, to weigh the Reaſons of his Wrath, and ſo might have an Opportunity to prevent the breaking out of ſo dangerous a Fire.

What the Temper of our Anger muſt be.

Fourthly A fourth Thing to be conſidered, is the Time of our Wrath; how long we ſhould ſuffer it to depend; for long Anger grows ſour, and is eaſily turned to Hatred, which, of all Vices, hath in it the moſt Venom and Filthineſs: For, if Charity be the Principal of all

What Time our Wrath may continue.

Virtues, then certainly, Malice is the Principal of all Vices, as being moſt contrary to Charity: The Maſter of the Sentences had a Conceit, that Charity was the very Eſſence of the Holy Ghoſt, and that He really dwelt in our Hearts, when this Gift of Charity was infuſed into us: I verily ſuppoſe, He was deceived; but he ſaid enough to make us believe, that *Malice* is that great Sin againſt the Holy Ghoſt, which at no Time ſhall find Remiſſion.

ABOVE all Things therefore, we muſt be wary, how we ſuffer our Anger, by long retaining it, to degenerate into the moſt pernicious Sin of Malice: For Moroſeneſs, a pettiſh Humour, or whatever Perverſeneſs there is in our Natures, are nothing but the Ways and Steps unto Malice, a Vice, by ſo much the more to be avoided, becauſe it is one of thoſe Sins, of which Men ſeldom or never repent them; as it is in the Caſe of Avarice and Ambition, which, after they have taken Root, are ſeldom or never removed by Repentance. The Apoſtle therefore, to cure the Miſchief, which may come of long preſerving our Anger, confines it to one Day; *Let not the Sun* (ſaith he) *go down upon your Wrath:* And the Scripture exhorts us all, to poſſeſs our Souls in *Patience*; as if He, who is out of *Patience*, was out of the Poſſeſſion of his own Mind, and acted, as the Bees do, *animaſque in vulnere ponunt*.

MA-

MANY other Particulars there are in common Life, in which we are to watch over our Anger; as for Example, When we are diſpoſed to harmleſs Mirth, if we are froward, the whole Entertainment is ſpoiled; ſo bitter Words break to pieces the Love and Kindneſs of good Converſation; beſides, Anger makes a Man unfit for Society, becauſe it will force him to reveal Secrets, and Fits thereof deſtroy the Methods of all Sorts of Buſineſs; above all Things, it muſt not be indulged by Magiſtrates; for *mediocritatem in puniendo nunquam ſervabit, qui iratus ad pœnam procedit*; that Man will never keep to a due Temper in inflicting Puniſhment, who proceeds in an angry Mood to it: But, in Caſe of notorious Crimes, they muſt not be too ſlow to Anger, leſt they ſeem to connive at them; neither muſt any of us fall too haſtily into Paſſion, before we underſtand the Cauſe thoroughly.

We muſt not be froward in Company.

SOME of theſe Rules, perhaps, might have been ſpared; for, ſo we do that, which becomes us, and as Reaſon doth direct, it matters not, tho' we never be in a Paſſion; for uſually, when it hath raiſed our Blood to a greater Fermentation, than ordinary, we forget our ſelves, and do more Harm, than Good, according as it is written in St. *James* 1. 20. *The Wrath of Man worketh not the Righteouſneſs of God*: Neither is there any Paſſion, that ſo much tranſports Men from their right Judgments, as Anger;

ſo thought *Plutarch*, whoſe Opinion hath ever been taken for juſt and true, eſpecially where he judges of *human* Actions: But *Ariſtotle* ſays, it ſerves for Arms to *Virtue*; yet they, who contradict him, ſay, it is a new kind of Weapon; for our Hands guide not that, but that guides our Hands.

As for ἀοργησία, a total Freedom from all Anger, the leſs may be ſpoken, becauſe it is a Fault ſeldom to be found among Men, and no Inconvenience follows upon it, if the Party, in whom it is, underſtands himſelf, and is ready to do what Reaſon doth ſuggeſt to him. For the Philoſopher obſerves, that the Man, who is not angry, is not ἀμυντικὸς, not apt to Revenge; therefore, if this ἀοργησία be a Fault, it muſt be favourably cenſured, becauſe it keeps Men from Revenge, which unto us, that are Chriſtians, is a grievous Sin, and utterly forbidden: But Mankind muſt take it for an undeniable Truth, that all peeviſh and moroſe Humours, or watſoever looks that Way, above all other Things, do render them unfit for Friendſhip and good Converſation: For ſo long as a Man continues in theſe Moods, He hath ſomewhat of a ſavage Beaſt, and is unqualified for Society; whoſe Picture is drawn by *Ovid*, in theſe Lines:

Revenge forbidden all Chriſtians.

Ora tument irâ, nigreſcunt ſanguine venæ,
Lumina Gorgonio ſævius igne micant.

And

And theſe Humours riſe by Degrees, and ferment in the Mind, much after that Manner, as *Virgil* hath deſcribed, *lib.* 7. the Steam of a boyling Cauldron,

------ Magno veluti cum flamma ſonore,
Virgea ſuggeritur coſtis undantis ahenì,
Exultantque æſtu latices, furit intus aquai,
Fumidus, atq; alté ſpumis exuberat amnis,
Nec jam ſe capit unda, volat vapor ater ad (auras.
Vir. l. 7.

So that we muſt be at ſome Pains to moderate and temper this Flame; and this cannot be effected, unleſs we withdraw the Fuel, that is adminiſtred to it, by froward and pettiſh Humours: For this Paſſion, kept within due Limits, and governed diſcreetly, is like the natural Heat of the Blood, which gives Life and Motion to every Limb of the Body; but, if we ſuffer it to burſt out into Rage, it is then like that very Blood, ſet on Fire by a Surfeit, and labouring under the Paroxyſms of a Feaver: Thus, the ſame Thing, in its juſt Temper, brings us Health; and, when its Motions are immoderate, produces Sickneſs and Death.

Pettiſh Humours are the Fuel of Anger.

Now *Meekneſs* doth not only deliver us from the Exceſſes of *Anger*, but doth ſhew us the Means, whereby we may enjoy a peaceable Life

Meekneſs the only Way to Peace.

in the midſt of all the Changes and Storms in Human Affairs; which, at firſt, looks ſtrange, when every Man ſeems to be engaged in ſome Faction or other; when Animoſity and ill Will do bear down all before them: For there is, in moſt Perſons, a certain Intemperance of Paſſions, that renders them very obnoxious to fall into theſe Vices; which Paſſions are, chiefly, the *Deſire of Honour*, the *Deſire of Riches*, or the *Deſire of Revenge:* If a Man conſiders, how the publick, or the particular Concerns of the World are carried on, He will ſee, it is done by ſetting of *Handles* to theſe Diſtempers in Mankind; by which, they are directed and led like Puppets on a Stage, by unſeen Wires; ſo that their Motions are not from themſelves, but are managed by others, that either wiſely or craftily propoſe Objects to theſe unruly Paſſions; then they begin to think, that they need not run the long Race of Virtue, to attain Honour; nor the tedious Application of themſelves to ſome Calling, to make them Rich, nor the regular Motion of a judicial Proceſs, to avenge their Injuries: Nay, ſuch is the Enchantment, that ariſeth from theſe Intemperances of the Mind, that without any Solicitation from Abroad, they drive Men headlong that Way they think the ſhorteſt, to ſatisfie themſelves: But ſuch is the Conſtitution of a meek or a moderate Man, that none of theſe Diſtempers dwell in it; therefore He is Proof againſt all their Temptations: To this End, He avoids ſuch Things, as may procure Envy or Emu-

Emulation againſt him: Envy being *an Affection*, that hath vehement Wiſhes; and whereas there is an Occaſion given of moving other Affections but now and then, this of Envy is the moſt continual, and the moſt importunate; it keeps no Holy-day, but is ever at Work upon ſome or other; and all the while it is the vileſt Affection, and the moſt proper Attribute of the Devil: To fly the Poiſon of this moſt depraved Vice, the Man of that good Temper, we are deſcribing, is never covetous of great Offices, affects not Grandeur or Popularity, is frugal in his Entertainments and Manner of living, is ready to help not only his Friends, but He is a Benefactor to Human Nature, whenever He ſees it in Diſtreſs.

His Wiſdom is ſuch, that his Domeſtick Affairs are never out of Order; and his Goodneſs is ſuch, that He rather will forgive Injuries, than proſecute the Wrong-doers: By this Means, He ſecures his own Safety, in publick Dangers; for, by Reaſon of his gentle Behaviour, He gets but few Enemies; and, if He have any, ſuch is his Carriage, as that He either melts them into Friends, or doth ſo abate their Animoſity, as that they never attempt to hurt him.

Men are fooliſh, in thinking themſelves above the Reach of Enemies.

Now it is the common Folly and Miſtake of Men, great in Place, Power, and Wealth, to think themſelves above the reach of Adverſaries; therefore they care not, whom they diſoblige by Inſolence and Scorn: Whereas it

it is a certain Truth in the Courſe of the World, that there is no Man, tho' never ſo mean, but once in ſeven Years will have an Opportunity to do the greateſt Man much Good or much Harm; as it is in the Fable of the *Lion* and the *Mouſe*, who, for ſparing this contemptible Creature, was afterwards delivered by it from the Net, that entangled him, when his Greatneſs and his Strength could not do it.

Now a mild and gentle Diſpoſition toward Mankind, is a pleaſant as well as a uſeful Thing, and is as eaſily exerciſed, as Roughneſs and ill Nature; and when a Man can make a Friend upon as eaſie Terms, as He can make an Enemy, He is imprudent, if He do not the latter; for a mean Friend may be able, ſometimes, to do a great Kindneſs; and a little Enemy may have an Opportunity to do a conſiderable Miſchief.

Meekneſs is the nobleſt Diſpoſition of Mind.

MEEKNESS therefore ariſes from the nobleſt Diſpoſition of Mind, that can be: Nothing renders a Man more beloved; and tho' Popularity be a dangerous Thing in a State, when it meets with an ambitious Spirit; yet it is ſafe and deſireable, when found in a peaceable and wiſe Man: And the Excellency of this Virtue chiefly conſiſts, in taming the Exceſſes of Paſſions of all Sorts; for Paſſion, without this Reſtraint, would ſometimes break out into rude and offenſive Deeds, ſometimes into provoking Speeches; always diſorder the Judgment, and ſo brings Inadverten-

cy

cy into our Actions. But our *meek Man* is quite of another Frame; He allows ſuch a Proportion and Meaſure to every Affection, as that they may all ſerve the Ends of a virtuous and good Life.

So that if *Meekneſs*, which is the true Temperament and Complexion of Virtue, did prevail more amongſt Men; it would give them great Security in troubleſome Times, procure them Friends, keep 'em conſiderate and circumſpect in all they do, that they never over-ſhoot themſelves with Folly, Paſſion, and Precipitancy in Words or Actions.

Now the Happineſs of *meek Perſons*, is ſet forth in the Doctrine of our Saviour, where it is ſaid, *They ſhall inherit the Earth*; that is, as *Grotius* interprets the Words, They ſhall not only enjoy the moſt laſting Peace in their own Minds, but they ſhall partake of the moſt conſtant Friendſhip from others, which is the beſt Poſſeſſion, and moſt to be valued: That they ſhall inherit Peace of Mind, is, out of doubt, becauſe *Meekneſs* hath a peculiar Power in it to regulate the Paſſions; the greateſt Diſturbance to the Quiet of our Lives proceeding from their Exorbitances, whereby the Mind is kept continually out of Frame: Nay, they are the Diſtempers of it, and we may liken out Anger to a Frenzy, our Hopes and Fears to an Ague, our Love to a Fever, and our Envy to a Conſumption: So that whatever will compoſe them, and bring 'em into Harmony, muſt needs be of great Conſequence to our Welfare.

Now

NOW, the Paſſions may be divided into two Kinds; ſuch as are more violent and unnatural, referring to Evil, as *Anger*, *Fear*, and *Grief*; others more natural and kindly, relating to that which is good, and conſequently they are more agreeable to our Deſires, as *Love*, *Hope*, and *Joy*.

THE firſt of theſe are curbed by a *meek* and *gentle Spirit*; the other are ſtrengthened and confirmed; and both ways our Quiet is much promoted: For, ſuppoſing we practice *Meekneſs* in all Matters of Controverſie, we ſhall thereby be inclined to judge ſoberly, and lovingly to accommodate all Things: For ſuch a prudent Relaxation of the utmoſt Rigour, as right Reaſon ſhall direct, according to the Variety of Caſes and Circumſtances, will beget Peace to ones ſelf and the reſt of Mankind.

Paſſions are commanded beſt by a meek Spirit.

SUPPOSING our Minds be thus temper'd to Mildneſs in the midſt of Troubles, Loſſes, and Diſappointments; then theſe Evils will not be only leſs bitter to us, but we ſhall be able thereby to overcome the Evil, and turn it to a good Uſe, and to the fortifying our Spirits againſt the Difficulties, that are to be undergone in the Courſe of a virtuous Converſation.

BESIDES all this, it is the peculiar Priviledge of a *meek Man*, to have his Converſation in Heaven, while he dwells upon Earth: It is true, no Man's Mind is in this State ſo well framed, as fully to underſtand the Happineſs of the other;

other; but this we may be ſure of, that the peaceable and *meek Man* is beſt prepared for it, becauſe our Souls muſt continue for ever: What we make them in this World, and ſuch a Diſpoſition of Mind, as we carry with us out of this State, we ſhall retain in the next; for He, that *is filthy, will be filthy ſtill*; and He, that is *unrighteous, will be unrighteous ſtill:* In a Place therefore of Happineſs and Purity, there can be no Room for fierce and unruly Paſſions, becauſe they would not only make us miſerable, but be a Trouble to all thoſe, with whom we ſhould converſe: For, if a Man of a malicious and peeviſh Temper ſhould enter the Manſions of Bliſs, he would not only be unhappy himſelf, but he would raiſe Storms, even in thoſe calm Regions; he would be like the Rich Man in Hell, tormented with a continual Thirſt, and burnt up in the Flames of his own ardent Deſires.

VAIN Man! that dreameſt of being happy, without any Diſpoſition for it: To be happy, is to enjoy what we deſire, and to live with thoſe, whom we love; but there is nothing in Heaven ſuitable to the Deſires of a turbulent Man; all the Joys there are purely Spiritual, and are only to be reliſhed by thoſe, who are *meek* upon Earth, and have *purified themſelves, even as God is pure.*

THE Hope therefore of that plentiful Inheritance, which God hath prepared for them, in whom there is the ſame Mind and *Spirit*

Meekneſs is the moſt proper Diſpoſition of Mind, for eternal Happineſs.

of

of Meekneſs, which was in Chriſt Jeſus, ſhould inſpire us always with new Vigour, in the Ways of Virtue and Holineſs: This very Thought ſhould confirm all Purpoſes of Obedience; for, if we have our *Fruit unto Holineſs*, our End will be *everlaſting Life*: For the other State was ſo unknown to Mankind, that they knew not, what Diſpoſitions and Habits would qualifie them for it; before they were declared by our Saviour, who came from thence, and conſequently underſtood beſt, what were the neceſſary Preparations for it: Though many Virtues, which he hath enjoined us, may ſeem unneceſſary Reſtraints of our Liberty; yet, we ought to conclude, that He knew the Reaſon of ſuch Commands, and that ſuch Qualities will be found as needful in the next World, as our *Bodily Senſes* are in this: For virtuous Diſpoſitions of Mind, are as neceſſary to qualifie us to reliſh the Pleaſures of Heaven, as our Bodily Senſes are to perceive the Delights of this World; and therefore we ſhould endeavour to exerciſe all thoſe Heights of *Virtue*, which the Goſpel recommends to us; becauſe, as much as we fall ſhort of theſe, ſo will our Glory and Happineſs be leſſen'd in the other State.

Of the Three Converſable VIRTUES, Comitas, Veritas, Urbanitas.

I. *Of* Comity, *or* Affability.

THE Virtues which adorn and recommend a Man in Converſation, and are therefore called by *Ariſtotle*, ὁμιλητικαὶ, are eſpecially Three, *Comity*, *Veracity*, *Urbanity*: For Man, by Nature, is a civil Creature, and ſociable: And the Practice of Virtue conſiſts, in living ſuitably to the Dictates of Reaſon and Nature; and this is the Subſtance and main Deſign of all the Laws of Religion, to oblige Mankind to behave themſelves in all their Actions, as becometh civil and ſociable Creatures; for God did at firſt make them ſo, otherwiſe they muſt have lived and died like *Gladiators*, and have unavoidably periſhed, at one Time or another, by their own Swords; otherwiſe the Well-being of the World muſt be entirely attributed to the Wit of Man, and not to the Providence of God, if ſo be He had ſent his Creatures into it in ſuch

Man is by Nature a ſociable Creature.

a Condition, as ſhould oblige them to ſeek their own Ruin and Deſtruction: Whereas all Men have, by the Divine Appointment, a common Right and Title to Happineſs, which cannot be obtained without Society, nor Society ſubſiſt without mutual Aids of Love and Friendſhip: That therefore, which makes Men acceptable and inoffenſive, in nothing troubleſome, and welcome to one another, is ſuch a Quality, as doth ariſe from the Conſtitution of Human Nature, and was intended for the common Good of Mankind; who, without it, would live poor and ſolitary, like *Bats* and *Owls*, or like Vermine, by robbing and filching from one another. One of theſe Qualities is that, which *Ariſtotle*, for want of a better Word, calls φιλία, and we define it to be a Virtue, which holds the middle Place between *Flattery* and *Moroſeneſs*.

A *Flatterer* is one, that commends every Thing you do, whether it be good or bad: He is a fawning Sycophant, that will embrace and commend a Man at that Time, in which He really hates him: A moroſe and ſour Perſon, is one, who hardly approves any Thing, but is blunt in his Expreſſions, and ſullen in his Humour towards all Mankind: He, who can carry himſelf evenly between theſe two Extremes, as that He can praiſe without ſuch Flattery, as calls a Man Fool or Knave by Signs over his Shoulder, whilſt He hath him in his Arms, and can diſcommend, what is indeed to be miſliked,

ked, without Detraction or Satyre, He is the Man, whom we ſeek for.

FOR we are to eſteem *Virtue*, not as the People do Men, only by the Marks and Value Fortune has ſet upon them, never conſidering intrinſick Worth; whereas the King's Stamp makes not the Metal either better or heavier: But the good Quality we now talk of, is called by *Dionyſius, Halicarnaſſeus*, πάντα τὰ ἀνθρώπινα ὑπηρμένα χάριτος, a Virtue, which gives a Grace and Luſtre to all our Actions, and the ſame judicious Author laments the Want of it in *M. Coriolanus*, a Man otherwiſe of very eminent Qualifications; but his being without this one Faculty, expell'd him the City of *Rome*, made all his other Virtues unprofitable, and did caſt a Cloud upon the reſt of his Glories: For He thought, *not to do Wrong*, was too mean a Piece of Goodneſs, to be accounted a Virtue: This τὸ πρᾶον καὶ φαιδρὸν, *Gentleneſs* and *Loveline ſs*, was a Stranger to all his Actions, otherwiſe moſt honourable: Whereas no Courteſie, no Affability in a Man of great Accompliſhments, is as unnatural and undecent, as no Ceremony in Religion.

The Virtue Affability gives a Grace to all our Actions.

IN the whole Courſe of our Lives, no Virtue is of greater Uſe, none deſerves more Regard than this, eſpecially in common Converſation; wherein the Occaſions of *commending* and *reproving*, do often occur; and this Virtue teacheth us, how to commend without Flattery,

and to reprove without Bitterneſs: Indeed, to praiſe Men in their own Preſence, is very ſeldom neceſſary; they can do it faſt enough of themſelves, and many can ſcarce forbear doing it, tho' it be nauſeous to the Company, with whom they converſe; the leſs Need therefore ſhall we have to ſpeak much of that, which we are like to have ſo little Uſe of; which wiſe and modeſt Men delight ſo little in: And what can be more irkſome, than to hear a Man flatter every Thing, and every Body alike! What more ridiculous, and ſhameful, than to ſee Men bowing low, and hugging each other, whilſt they can hardly hold their ſolemn falſe Countenances! How grievous is it to behold Men as ſhie of Plain-dealing, as a Cheat is of fair Play; they think, they ſhall never thrive, unleſs they practice all manner of plauſible Arts, to compaſs their Deſigns: For, let us obſerve at any Time, what People do, when they meet together upon the Exchange, or at the Court, they ſeem to put together many good Words to deceive, or to ſignifie nothing.

Flattery is an odious Thing.

We muſt confeſs, Occaſions of Reproof do often offer themſelves, and tho' they are neglected many Times through a clowniſh Fear, or too much Reverence, which we have of our Company; yet Ways ought to be both ſtudied and found out, by which we may diſcharge, as inoffenſively as we can, this very neceſſary Duty: And what better Example can we follow, than

Reproof is often neceſſary.

La-

Latimer, the Biſhop of *Worceſter*, who preſented King *Henry* VIII. with a *New-years-Gift*, and it was in a Box ſhut cloſe; the King breaking it up, found, in a fair Handkerchief, theſe Words wrote in Letters of Gold, *Fornicatores & Adulteros judicabit Deus*; a Fault this Prince was too guilty of, and He thanked the honeſt Biſhop for his Civility, in correcting him after ſo gentle a Manner. But moſt Men are to be blamed in this Matter; for *ſic objurgant quaſi oderint*; they put no Difference between Reproving and Upbraiding: Whereas, *Reproof* ought to be adminiſtred like Phyſick; or, as we are wont to deal with Children, when a Potion is given 'em to drink, we anoint the Cup with ſome pleaſant and pallatable Thing, to make the bitter Draught go down: And St. *Chryſoſtom* diſcourſing of a ſick Perſon, who longed much for Wine, which was bad for his Diſtemper, reports, that his Phyſitian uſe this Art to deceive him; He took a new Earthen Cup, heated it thoroughly in the Fire, then he quench'd it in ſuch fragrant Wine, as the Patient deſired: Having done ſo, he fills it with Water, and preſents it to the ſick Man; who, ſmelling the Fragrancy of the Cup, e'er he was aware, drank up the Water, and ſo eſcaped the Danger, which had enſued upon his drinking the Wine.

SUCH commendable Arts we muſt apply our ſelves to, when we adminiſter the bitter, but neceſſary Potion of Reproof; as that Chirurgeon, who, being to lay open a very corrupt Ul-

cer, and ſeeing his Patient afraid, hides his Launcet in a Spunge, wherewith, whilſt he gently touches and ſeems to foment the Sore, he unexpectedly launces it, and ſaves his Patient.

Great Care muſt be had, with whom we converſe.

THIS Virtue, whoſe Character we are now giving, will teach us a thouſand ſuch ways to deal with Mankind; in the Uſe whereof, the Thing mainly to be conſider'd, is this, that we be eſpecially careful of what Perſons, we converſe withal; which are of three Sorts, either our *Betters*, or our *Equals*, or our *Inferiours*.

IN converſing with our *Betters*, we muſt beware of Saucineſs, or of uſing our Advantage, if we have any; for it is a true Proverb, *He that eats Pears with his Betters, muſt take Heed how he chooſe the beſt*, *Rigomez de Selva*, a great Courtier under *Charles* the 5th, being one Night at Cards with his Maſter, the Emperor liking his Game, ſwore, that *Bout* ſhould be his; the Courtier, not willing to croſs him, notwithſtanding he had much the better Hand, threw up his Cards and yielded: Some of the Standers by, perceiving this, ſmiled; which the Emperor taking Notice of, would needs know the Cauſe, without any Excuſe; and being inform'd, what *Rigomez* had done rather than he would diſpleaſe him, took it well for the preſent, and afterwards gave him a juſt Reward: So welcome are theſe Civilities, to Perſons of the higheſt Quality and Honour.

Secondly, OUR Behaviour amongſt our *Equals*, muſt be without all Imperiouſneſs; for In-

Inſolence and Statelineſs are no Signs of a well-bred Man, but the Scandals of Converſation; and, it being better to give too much Honour to any Perſon, than too little; therefore it is better to carry our ſelves as Inferiours to our Equals, and equal to ſuch, as are not much our Inferiours.

Thirdly, WE muſt ſo converſe with our Inferiours, as never to do any Thing that may look like Scorn; becauſe Man, by Nature, is moſt impatient of Contempt: For a Perſon of Note and Birth in *Rome*, ſueing once for the Conſulſhip, took one of the *Plebeians* by the Hand, and finding it ſomewhat hardened, by the Reaſon of his daily Labour, asked him merrily, whether he were uſed *to go upon his Hands*? The Man taking this for a Scoff and a Deriſion of him, complained to his Aſſociates, and did ſo far prevail, that the *Patrician* loſt the Conſulſhip for his unſeaſonable Jeſt.

Man naturally is moſt impatient of Contempt.

To conclude, in our Behaviour with all kind of Perſons, we muſt cut off thoſe Angles, and ſmooth all that Roughneſs, which may give Offence; and be cautious, that we fall not upon either of the Extremes, *baſe Submiſſion*, or *Surlineſs*; for theſe are the two Rocks, between which we muſt ſteer our Courſe, if we would adorn the Doctrine of Chriſt with a blameleſs Converſation. If we would keep up Friendſhip with our Brethren, which Friendſhip bears upon it a Character of the Divine Nature; be-

Affability without Friendſhip, is nothing worth.

cauſe it is ever doing Good to Mankind, and without which Affability is only *Talk*, but a *tinkling Cymbal*: Nay, without it, the whole World is but a Wilderneſs, and Men are the *Savage Beaſts* in that Deſart: Now, our Paſſions, of all Kinds, are moſt apt to ſwell and affect our Hearts; to eaſe and bring down theſe Swellings, is the principal Fruit of Friendſhip, which at the ſame Time chears our Spirits, and quickens them alſo in Wiſdom and Virtue; it doubles Men's *Joys*, and cuts their *Griefs* into Halves: Upon this Account, our moſt ſerious Religion commands us to be chearful and friendly, that we may be good Company for our Neighbours; for hereby our Words are made more gracious and acceptable, our Conceits more quick and pleaſant, our Countenances more ſmooth and obliging: A Temper thus framed, may ſupport the Burden of Life very contentedly; which is not unfitly compar'd to a *Journey*; to perform it *all alone*, is ſo uncomfortable, that we ſhould grow weary, as ſoon as we begin it, unleſs we were joined in Friendſhip with our *Fellow-Travellers*, who will make it ſeem leſs tedious and burdenſome: What a Comfort is this to Human Life! to walk with ſuch Companions, as ſhall aſſwage our Cares with their wholſome Diſcourſes, diſpatch our Counſels with their ſage Opinions, and diſſipate our Sorrows with their innocent Mirth: Therefore *Solomon* hath told us, that *Two are better, than One*: 1. *In the Caſe* of inward Weak-

Weakneſs, if *one fall*, the *other will* lift up his Friend: 2. In the Caſe of *Dulneſs*, if one be *cold* and *heavy*, the other may communicate ſome Heat to him: 3. In the Caſe *of Worldly Troubles* and violent Enemies, that may prevail againſt *One*, yet *Two*, he ſaith, *ſhall withſtand them:* So, in all private Caſes, the calling a Man's ſelf to a ſtrict Account, is a Medicine ſometime too corroſive and ſharp; the Reading *Books of Morality*, is often very flat and dead; and the obſerving our Faults in others, is frequently unproper for our Caſe; but the *beſt Receipt*, both for the amending our Manners, and the managing our Buſineſs, is the *Admonition of a Friend*; eſpecially when he is one of real Worth, having a Mind furniſhed with Treaſures of Divine Wiſdom, and a Heart *full of the Love of God:* For the Hope neither of Gain, nor Pleaſure, nor youthful Affection, but the Love of Wiſdom, Goodneſs and Sobriety, muſt knit us together; we muſt be united by the Admiration and Eſteem of the ſame Things; for, ſince the Study of Virtue is not ſubject to thoſe Changes of Fortune, that other Things undergo, the Benevolence of virtuous Men muſt needs be perpetual, and is not in Danger to ſuffer that Decay, which is wont to be the Fate of *vulgar Friendſhip*.

Of VERACITY.

OF the *converſable* Virtues, Veracity is the Tye, and that, which gives 'em their real Price, the Philoſopher calls it Truth, but that Name is too general; for Truth is properly the Object of the Underſtanding, as we are taught in the *Metaphyſicks*, where *Ens* is ſaid to have three Properties, *unum*, *bonum*, *verum*. For when the Underſtanding doth conceive aright of Things, as they are in themſelves with their mutual Reſpects and Relations one to another; then (as it were, by a ſecond Notion) it is ſaid to conceive the Truth; and, if it happen not to form a right Conception of any Thing, whoſe *Truth* was not *made* by *the* Underſtanding, but was *antecedent* to it; there it is ſaid to conceive that, which is *falſe*: For the better Deſcent therefore unto our Matter in Hand, we are to underſtand, that there is in Things a double Truth, one *Metaphyſical*, the Spring of all our common Notions and Principles, and upon which we ground all our Reaſonings and Diſcourſe; to this is oppoſed *Falſhood* and *Error*: Another Truth, for Diſtinction ſake, we call *Moral*, unto which is oppoſed a *Lye*. For when the Underſtanding conceives amiſs of any Thing, it doth not preſently *lye*, but *errs*, miſtakes, or reports a Falſhood. But *Mendacia animo conſtant*; we then *Lye*, when wittingly we broach a Falſhood for

for ſome evil End, either of Gain or Flattery, of Fear, or ſome ſuch Purpoſe: And here we find that *Truth*, which doth properly conſtitute this *Virtue*.

NOTWITHSTANDING Truth, as it is oppoſed to a *Lye*, is ſomewhat of too large a Nature to be contained under this Virtue, but it is often oppoſed unto Juſtice: But the Truth, which eſpecially belongs to this Virtue, concerns a Point of Behaviour in common Converſation, upon which we are frequently caſt: For περιαυτολογία, that is, to ſpeak ſomewhat of our ſelves is very often neceſſary, tho' it be ſeldom welcome: For a Man to praiſe or diſpraiſe himſelf, is ungrateful, and quickly cloyes the Hearer.

Veracity muſt govern our Language, when we ſpeak of our ſelves.

NOW this Virtue of Veracity teacheth how to govern our Language, in caſe we are conſtrained to ſpeak of our ſelves; yet let me be ſo underſtood, that this Virtue doth alſo reach unto other Parts of our Diſcourſe; for it becomes us, whenſoever we ſpeak of any Thing, to utter our Thoughts plainly, candidly, and ſincerely: For clear and open Dealing, is the Honour of Man's Nature; and every Mixture of Falſhood in the Buſineſs of Life, is like Alloy in Gold and Silver Coin, which may make the Metal work the better, but it embaſeth it: Neither is there any Vice that ſo covers a Man with Shame, as to be found falſe.

THE

THE two Extremes of this Virtue will betray us much; on the one Hand is ἀλαζονεία, vain boasting, a Humour either of making *Somewhat* out of nothing, or of much out of *little*: For it is the Vanity of many Men beyond Measure to magnifie themselves, and by thus putting forth themselves, to desire to seem something; so their Imaginations are filled with Shadows of Greatness; an Example of which vain Glory is the Fly upon the Axle-Tree, saying to herself, *what a Dust do I raise!* Such are Mountebanks of all Sorts, which we seldom miss of in any Company; Men, who are always counterfeiting the Signs of some Virtue, which they have not, affecting every little Story of themselves, and catching at Honour from their very Dreams: Like the Mountebank-Physician, who would fain supply some higher Ability he pretends to, with Craft, and draws great Companies to him by undertaking strange Things, which can never be effected; so the Politician finding, how the People are taken with specious, *miraculous Impossibilities*, plays the same Game, protests, declares, promises I know not what Things, which he is sure can never be brought about; thus they are deluded and pleased; the Expectation of a future Good, which shall never befall them, draws their Eyes off a present Evil; so *they* are kept in Subjection, and *He*, by his Boasting, is established in his Greatness and Power.

Vain Boasting is very ungrateful and silly.

THE

THE contrary to this Vain-boasting, is, by *Aristotle*, called Εἰρωνεία, when a Man dissembles what he knows to be in himself, and loves to speak slightingly of his own real Virtues, as in old Time it was observed of *Socrates*, who was the *severest* Εἴρων in the World, as appears by him in *Plato*'s Dialogues: This very Thing is sufficient to make us doubt at least, whether we may number this kind of Irony among the Vices; for the very Name of *Socrates* is the Name of Virtue: We must therefore, with the Philosophers Leave, find some other Vice to oppose Veracity; which, because we have no Name for, we must be contented to describe it, and it is an *unnecessary, overbashful Dissimulation of those good Things, which are in us.*

FOR there are many Examples of Men, who are satisfied with the Knowledge of their own good Parts; they have a Treasure of Learning lock'd up, and they care not to discover it to their own great Disadvantage. If we peruse the Writings of other Men concerning the Nature of Veracity, we shall find them to extend it to more Particulars; for, according to them, all kind of Perjuries, Perfidiousness, Dissimulation, Craft, and all manner of Lyes are against it: So that if we would know, what Rule of Life this Virtue doth prescribe us, we cannot express it in more significant Words, than *Tully* hath done in the Third Book of his Offices; where *versuti, obscuri, astuti, fallaces, malitiosi, callidi,*

ve-

veteratores, *vafri*, are declared Enemies to this Virtue, from which the ſhifting, cloſe, deceitful, malicious, ſly Shufflers are always excluded: To which muſt be added, all thoſe, who for their own Advantage, keep other Men in Ignorance of that, which they are very much concerned to know.

No Lye muſt be uſed, in any Buſineſs or Contract.

IT will not be therefore much beſides our Purpoſe, to commend unto all Men, a particular Care of their Language, to prevent all Deceit and Cozenage, that we never pretend one Thing, and do another: Wherefore there muſt be no Lye admitted into any Buſineſs or Contract; and if there can be no Place for Colluſion or Iniquity in human Society; what ſhall we ſay of the *Jeſuits Morals*, who have brought them into Religion? To make this out, I ſhall inſtance in Six Things, which I may call the more *refined* Ways of Lying.

The Jeſuits Morals cenſured.

Firſt, THEIR Doctrine of Probability; if a Man can find out a Doctor among them, that held ſuch an Opinion, it makes that Doctrine probable; and, as *Tully* ſays, there is nothing ſo abſurd or ridiculous, which ſome Philoſopher or other hath not maintained and aſſerted; ſo there is nothing ſo contrary to the Rules of Virtue and Conſcience, but what ſome *Romiſh* Caſuiſt hath reſolved to be good and practicable.

Secondly, THEIR mental Reſervation: You cannot know their Names by what they ſay,

ſay, becauſe you do not know, what they reſerve in their Minds; ſo that what they ſay, may be but half, or not at all, what they mean.

Thirdly, THE ſubtle Trick of directing the Intention; by this they may kill a Man, ſo they do not *intend* to murder him, but to deliver themſelves of an Enemy; they may declare that, which is falſe, and deny that, which is true, becauſe they *intend* the Credit of their Church; therefore this mere Intention ſhall excuſe them from the Guilt of downright Falſhood.

Fourthly, THEIR Practice of Equivocation; which is ſo well known among them; inſomuch that no Man can confide in any Word they ſpeak; they are ſo ambiguous, and of ſuch doubtful Meaning.

Fifthly, THEIR Way of Evaſion; by having their Speech to bear a double Senſe; whereas no Man ought to uſe Wit and Parts to impoſe upon another, or to make a Man believe that, which he doth not mean; for, in treating with one another, we ought to take Care, that there be a right Underſtanding between both Parties, and that each do apprehend one another's Meaning and Intent: And in caſe there be a Miſtake, we ought to releaſe one another; for all Agreements are only in what we mean and intend; not in that, wherein we did not conſent and agree.

Sixthly, THEIR Shift of *Prolocution*, that is, to uſe Words of *ſuch* a Sound, when they do not intend ſuch a Thing by them, as one would think, they did.

How

How witty ill Men are to ſet up a Trade of *Lying*, and to ſpoil the *Laws* of the beſt *Religion*, that ever was made known unto Men; for the Chriſtian Law is plain and obvious, void of all ambiguous, or enſnaring Speeches; free from Sophiſtications and Windings of Language; never flies to Words of a dubious and uncertain Signification, but openly declares the Truth to Men; therefore theſe Practices abovementioned, are contrary to that Simplicity and Plain-heartedneſs, which ought to be in the Converſation of every Chriſtian: Such Simplicity as was obſerved in a Groom of the Bed-Chamber to *Henry* VIII. who always gave his Anſwers very warily, that he might not be taken in a Lye: inſomuch, that it was good Sport with the looſer Courtiers to try, if they could entrap him: It being his Lot to attend the King in his Bed-Chamber, having laid him in his Bed, He took his Leave; the King ſlips out of his Bed, and ſilently went after him; the Gentleman being come among the Courtiers, He was asked, *Is the King a Bed?* He anſwered *warily*, *I left him in his Bed*; by which Reply, he defeated all their Art: For, had he anſwered poſitively, *Yes*, as it was expected, the King was at his Back, ready to have given him the *Lye*: This is but a *merry* Story, yet it doth commend to us a ſerious Leſſon concerning that Care, which we ought to have in all our Diſcourſes, that we ſpeak nothing either *deceitfully*, or *falſely*.

The beſt Religion ſpoiled by ſuch Practices.

AND

AND, by Occaſion of this Story, we may, without treſpaſſing againſt the Argument we handle, look into a Queſtion heretofore managed with ſome Heat betwixt *Parſons* the *Jeſuit*, a *great Patron of Artificial Evaſions* in Speech, and others of his Time, the Biſhops of *Lincoln* and *Durham*.

THE Queſtion was, Whether or no, in caſe of ſome Hazard, it were lawful to uſe any fine Device of Language to abuſe ſuch as were ſet to interrogate us in thoſe Points, wherein there was evident Danger of ſpeaking the Truth?

THE handling this Queſtion at large, would require more Time to diſpatch it, than can be well afforded; yet, for the preſent, we will anſwer, That all *theſe Shades and Illuſions*, by which Men evade direct and open Language in caſe of Danger, are in themſelves unlawful: For, if we once ſo ſpeak, as if we accounted them lawful, that might befal us which befel *Calvin* in the Queſtion of Uſury: He granted, indeed, Uſury to be lawful; but He ſo fettered and entangled his Grant with Reſtrictions and Reſervations, that He, who practiſed according to his Rule, ſhould gain but little by it. For what will the Reader conclude upon this; by *Calvin's Judgment Uſury is unlawful*: This ſhall be Warrant enough for his Practice; as for Reſtrictions and Reſervations, he will make Uſe of them according to his own Diſcretion: The ſame may chance to befall us in this Queſtion concerning

Truth is to be ſpoken in Caſes of Danger.

Equivocations unlawful.

cerning the lawful uſe of *Diſſimulations, Concealments, Equivocations*, and all ſubtle Evaſions in Speech, when there is evident danger of ſpeaking the Truth directly: For Experience tells us, that Men are apt to uſe all manner of Fallacy and Artifice, to ſave themſelves and their own Stakes, not only before the Magiſtrate, but alſo in that ſolemn Caſe of a *Corporal Oath* before God himſelf: What would they do then, if we ſhould adventure to pull up this Hedge, and pronounce it lawful to uſe all the Art of a *deceitful Tongue*.

INDEED Men of brave Spirits and clear Virtue, ſuch as *Cato* or *Coriolanus*, who have preciſely obſerv'd ἀκριβοδίκαιον, exact *Juſtice*, have made no ſcruple to uſe theſe ſhiftings to ſave themſelves or their Friends; For when we remember our ſelves, and what kind of Perſons we live amongſt, we find it true, what was wiſely ſaid, *periculoſum eſt in tot humanis erroribus ſolâ innocentiâ vivere*; The beſt of us all are ſometimes forced to make uſe of *By-ways* when the High-way is beſet with Thieves; when we deal with *Children*, with *Fools*, with *ſick Perſons*, with *our Enemies* in the Field (according as it is ſaid, *dolus an Virtus quis in Hoſte requiret?*) yea with our familiar Friends, we are compell'd to make uſe of Art and Sleights, to cozen them for their Benefit; *honeſto & miſericordi mendacio calamitoſi Civis ſaluti conſulimus*;

ſulimus; Quod mendacium licet in genere vit i oſum, eſt tamen temporibus neceſſarium.

IF we would be better informed concerning this Point, our beſt way is to conſult the moſt excellent *Grotius*, Chap. 1. Lib. 3. *de jure belli & pacis*, where we find it at large diſcuſſed out of all kind of Authors, both Human and Divine: But after all that can be ſaid upon this Theme, we can by no Means abſolve theſe kind of Actions from Iniquity and Sin; only thus far we will go, as to declare them pardonable, when they are done upon Conſtraint and high Inconveniency, and take 'em to be allowed of, as *Moſes* permitted Divorce, only becauſe of the *Hardneſs of Men's Hearts*. *Gro.* chap. 1. lib. 3.

BUT before we conclude, we muſt bewail the *Sufferings* of *Truth*, under the Hands of thoſe Teachers, who, to all the various Inclinations of Men, can carve 'em out, what Religion they pleaſe: This is the Fruit of a dull Superſtition, when fooliſh Men are perſwaded, they need not trouble their Heads with the Care of Truth, but leave that wholly to the Prieſt; who will ſuffer nothing to paſs for it, but what bears his Mark and Licence; who hath aſſumed a Power by an *Index expurgatorius*, to blot Truth out of the beſt Books: Where this Tyranny prevails, it is a Misfortune to be born with Underſtanding. The Sufferings of Truth lamented.

We cannot likewiſe but lament the ill Uſage of *Truth*, when Men labour to darken it with *Metaphors*, or by being too credulous, or by oppoſing the Evidence of Senſe it ſelf, by *Scepticiſm*. Beſides, for the Diſcovery hereof in many Matters of Controverſie we know not, how far we may rely on the Teſtimony of Antiquity, nor how far we are to follow the Tract of Human Reaſon; eſpecially when there are ſo many Miſts caſt before us by the Deceits of others, that one had need of a better Eyeſight, than what is left us by the Fall of our Fore-father. For all great Errors have ever been intermingled with ſome *Truth*: And indeed, if *Falſhood* ſhould appear alone unto the World in her own true Shape and native Deformity, ſhe would be ſo black and horrid, that no Man would look upon her; and therefore ſhe hath always had an Art to wrap her ſelf up in a Garment of Light; by which Means, ſhe paſſes freely diſguiſed and undiſcerned. This was elegantly ſignified in the *Fable* thus; *Truth* at firſt preſented her ſelf to the World, and went about to ſeek Entertainment; but when ſhe found none, being of a generous Nature, that loves not to obtrude her ſelf upon unworthy Spirits, ſhe reſolved to leave Earth, and take her Flight for Heaven; but, as ſhe was going up, ſhe chanced, *Elijah* like, to let her Mantle fall; and *Falſhood*, waiting by for ſuch an Opportunity, ſnatch'd it up preſently, and ever ſince goes about diſguiſed in *Truth*'s Attire.

Falſhood wears the Diſguiſe of Truth.

And

AND there is always ſome *Truth*, that gives Being to every Error, though ſometimes it would require a very curious Artiſt, in the midſt of all the Deformities of Error, to deſcry the defaced Lineaments of that Truth, which it did at firſt reſemble; as *Plutarch* ſpake of thoſe *Egyptian* Fables of *Iſis* and *Oſiris*, that they had ἀμυδρὰς τινας ἐμφάσεις τῆς ἀληθείας, certain weak Appearances and Glimmerings of Truth; but ſo as they needed δαίμονος ἰχνηλάτου, ſome *notable Diviner*, to diſcover them.

AND this, I think, is the Caſe of all that ſearch after *Truth*; they muſt go a long and dangerous Journey; ſometimes they muſt meet with no *Path* at all; ſometimes with ſo many, and thoſe ſo contrary in Appearance to one another, that the Variety confounds them: Nay, ſhe is ſo involved and interwoven with Miſtake, that Mankind ſeem to have done that to *Truth*, which the *Egyptian Typhon* did to the good *Oſiris*, when he hewed her lovely Form into a thouſand Pieces, and ſcattered them to the Four Winds: Ever ſince her ſad Friends, ſuch as dare appear in her Behalf, imitating the careful Search, that *Iſis* made for the mangled Body of *Oſiris*, have wandered up and down, gathering up Limb by Limb ſtill as they could find them: All the Parts are not yet found, nor ever ſhall be, until her Maſter's Second coming; He ſhall bring together every Joint and Member, and mould them into an immortal Feature of Lovelineſs and Perfection.

Whence the Difficulty ariſes to find out Truth.

In the mean Time, we muſt not be wanting in all neceſſary Care, for ſo doubtful a Paſſage through all the Falſhoods, as well as Vanities of this Life: For theſe are the Evils, that produce moſt of thoſe Heats that are amongſt Men; and if ignorant or malicious Phyſicians in this violent Fever, did not apply new Heats, inſtead of Julips, they might, by writing and ſpeaking Truth, reduce the World, in a ſhort Time, to its antient healthful and natural Temper: For if Truth, as *Democritus* fancied, lies at the Bottom of a deep Well, we muſt ſeek for it in the Center and Heart of our ſelves; and we ſhall find her ſeated in that Dominion, which the Underſtanding and Judgment hath over the Paſſions; which are the Glaſſes, that diſcover to us all the ſecret Workings of the Mind, and they are the Inſtruments too, whereby She acts either Good or Evil: For, according to the Evenneſs and Moderation of Men's Tempers, ſo much the more impartial their Judgments are, and conſequently ſo much the clearer Proſpect they have of all manner of Truth: This will encourage us to walk in the Practice of Uprightneſs and *Veracity*, until we come to that other World, where are the Eternal Laws of *Right and Juſtice*, the *immediate and moſt ſteady Principles of Truth and Goodneſs*; where are *infallible Rules* for all *Caſes* and *Actions*, however *circumſtantiated*, from which the Will of God, though never ſo *abſolute*, ſhall never depart *one Tittle*: For

Truth muſt be ſought for not without, but within us.

For his Truth hath Place in every Declaration of his Mind, and ſignifies *an exact Correſpondency or Agreement* between his Mind and his Words, between *his Words*, and the *Truth of Things*; the Correſpondency of his Words with his Mind, depends on the *Rectitude* of his Will; the Conformity of Words with his Mind, and with the Truth and Reality of Things, depends not only on the Rectitude of his Will, but the *Perfection* of his Knowledge, and the Infallibility of his Underſtanding: Therefore *Porphyry* tells us, That this is one of the Properties of God, to have Regard to the Truth, and *this is that*, which doth ſet Men near unto God; and afterwards he adds, That Truth is ſo great a Perfection, that if God would reveal himſelf to Men, he would have *Truth* for his Body, and *Light* for his Soul.

Of URBANITY.

IN the Opinion of ſome auſtere Men, this *Urbanity*, which we call a *Virtue*, may be thought to have a more fit Place in *Eraſmus* his *Moriæ Encomium*; becauſe it contains the Doctrine, how we ſhould behave our ſelves in our Paſtimes: Indeed, the Life of a Man truly virtuous, doth properly conſiſt in all Seriouſneſs and Gravity; little or no Room is left for Jeſt-

ing or any kind of Facetiouſneſs. But becauſe Man is a Creature of a weak and frail Conſtitution, eaſily ſubjected to Sadneſs and Melancholy, facetious Speeches, a pleaſant and jocular Humour, have been commended by Philoſophers as virtuous, not diſallowed by Reaſon, commonly affected by Men, often uſed by wiſe and good Perſons; theſe Things ought to have ſome Place in our Converſation, otherwiſe we ſhould think our Religion chargeable with too much Sourneſs. And *Ariſtotle* believed them ſo neceſſary to ſweeten the Practice of the grave and ſerious Virtues, that He brings in *Urbanity*, like a *Fool* in a Play, to make Sport; or, like the Battle of the Cowards in the *Arcadia*, after the ſad Story of *Argalus* and *Parthenia*.

A facetious or pleaſant Humour allowed of by our Religion.

He doubts very much, Whether He ſhould ſet it down for a Virtue or no; for in reckoning up the Vices of common Language, He makes them to be Three: First, *Stultiloquium*, Speaking fooliſhly. Secondly, *Turpiloquium*, Talking lewdly. Thirdly, Ευτραπελια; which in *Engliſh* we call *Jeſting*, or *Facetiouſneſs*.

But ſince, for the refreſhing Man's Life, and the ſmoother carrying on the more difficult Exerciſes of *Virtue*, there ſeems to be great Need of ſome Mirth and Relaxation; we muſt find out a due Temper for them, that we may keep the middle Way, even [illegible]ations.

Now,

Now, if ſuch a Medium can be diſcovered, there will likewiſe be ſeen the two Extremes, betwixt which it paſſes; as *Buffoonry* on one Side, by *Ariſtotle* called Βωμολοχία, which is nothing but impudent, ſhameleſs and injurious *Scoffing*, without any Reſpect to Time, or Place, or Perſons: On the other, Ruſticity, by *Ariſtotle* called ἀγεωχία, which is nothing but a ſtupid Sullenneſs, that makes Men appear ill-bred, and unfit for Company.

WHEREFORE, if I can make it out, when facetious Humours are allowable, and when they are wicked, and not to be endured; I ſhall be able to ſhew a Man, how to get the Reputation of a Wit, and of one, that is both good and wiſe too: 'Tis true, there is nothing that Men differ more in, than in determining, what Wit is; ſometimes they place it in Words and Phraſes; ſometimes in Appoſite Tales; ſometimes it puts on the Dreſs of *Similitudes*, or is wrap'd up in humorous Expreſſions; ſometimes it is lodged in a ſly Queſtion, or a ſharp Repartee; ſometimes a tart Irony goes for Wit, or a big Hyperbole: In ſhort, No Man can give a reaſonable Account of its Ways, becauſe it doth anſwer to all the numberleſs Rovings of Men's Fancies, and to all the *Turns* of their Language.

Men differ much in their Opinions about Wit.

IT will be therefore very hard to ſettle a clear and *certain Notion* hereof, ſo as to make a Virtue of That, which appears in ſo many *Shapes*; that we may as well define the Figure of the

Air, as tell, what it is. Leaving then this to your Imagination, I ſhall ſhew that the Practice of *Urbanity* or *Facetiouſneſs*,

Firſt, Is lawful, if it doth not touch upon Piety, if it doth not diſturb the Peace, if Juſtice and Charity are not entrench'd upon; for Chriſtianity doth allow of thoſe Pleaſures, that ſerve for the innocent Eaſe and Refreſhment of human Life: And *Urbanitas reficit animos*, ſaith *Quintilian*, conduces much to the breeding good Nature among us, whereby our Converſation will be rendred profitable and dear to one another, our Cares will be allayed, and our drooping Spirits raiſed: But if we ſhould be tied always to look dumpiſhly, and never to ſhew an ingenuous Chearfulneſs, our Value for the Precepts of Chriſt would exceedingly languiſh.

Facetiouſneſs breeds good Nature in Mankind,

Secondly, It is allowable, when thoſe Things that are in themſelves baſe and ridiculous, are expoſed to Contempt; for where plain and blunt Arguments will not penetrate, there Wit may, which hath a keener Edge, ſo may reprove and inſtruct, with ſuch Sharpneſs, as may correct the Stupid, and rouze the Negligent.

Thirdly, It may be a proper Remedy for ſome Maladies of Men's Minds, as *Salt* is for cleanſing ſome Sores: For divers Perſons have ſuch a peculiar *Genius*, as that they will not abide a tart Admonition, but will admit of a free Way of telling them their Faults, and will amend

It inſtructs or reproves better, than Satyre.

amend upon it; they love a jolly and gay Humour; in their own Faſhion they may be taught to love ſober Thoughts; they hate the formal Methods of Inſtruction, and call it *Pedantry*; but Reaſon, under the Diſguiſe of Wit, ſhall bring 'em to a better Mind, when in its native Plainneſs, its Advices would have been deſpiſed.

Fourthly, RAILERY is the beſt Courſe we can take, to confute many Errors: For what ſhall we do elſe with thoſe, that deny the clear Principles of Reaſon? To deal in earneſt with them, will but raiſe more the Conceit they have of themſelves; but there is a Way of *Jeſting*, that will ſubdue the Obſtinacy of the moſt perverſe, daſh the Impudence of the moſt petulant, baffle the moſt captious *Sophiſter*, and confound the moſt wanton *Sceptick*.

Fifthly, IT is the ſureſt Defence againſt unjuſt *Reproaches*; and if the Patrons of Vice and Error have made Way for their corrupt Notions, by witty Conceits and elegant Expreſſions; why may we not undertake the Cauſe of *Virtue* with the ſame Weapons; eſpecially when downright Reaſon is thought a heavy Thing, and Men are ſo diſpoſed to Mirth, who by this Means may be made to know, that virtuous Men can ſpeak pleaſantly as well as judiciouſly? And if Rhetorical Schemes, Poetical Strains, Allegories, Fables, and Parable may teach, all the merry Fancies of the Facetious and Witty may adorn

The Cauſe of Virtue may be maintained by it.

adorn the Truth by inſtilling good Doctrines into the Head, and moving good Paſſions in the Heart.

THUS we may render *Facetiouſneſs* a Virtue; but, as it is commonly uſed, it is far from being ſo: Sundry Authors, as *Tully*, *Quintillian*, and others of a later Stamp, have framed us an Art of *Jeſting*; which if any one thinks fit to ſtudy, He may *learn* the *Times*, *Places and Perſons*, where and with whom *Jeſting* is comely: If then a Perſon will keep himſelf from *Buffoonery*, abſurd, or ſcurrilous Jeſting on one Hand, and on the other, from clowniſh *and unhandſom* Diſcourſe, they praiſe him for a Wit, and a pleaſant Companion, one, that knows fairly and without Offence to entertain: And it is *Ariſtotle's* greateſt Reaſon to prove *Facetiouſneſs* to be a Virtue, becauſe it hath two Extremes, the *ſcurrilous*, and the *ruſtical Humour*; whereas both theſe, and the *Medium* too, may be all vitious: Phyſicians diſcourſing of *Fevers*, which are called *Synochi*, continued Fevers, diſtinguiſh them into three Kinds; the firſt they call *Monotoni*, when the Diſeaſe keeps all in one Tenour; the ſecond they call *Anabatici*, when they grow unruly and encreaſe in Harſhneſs; the third they call *Paracmaſtici*, that is, decreaſing, abating, and coming to ſome Mediocrity: Notwithſtanding this Diſtinction, more or leſs, they are all Fevers ſtill: So it is in the Caſe of *Urbanity*, *Scurrility*, and *Ruſticity*, they may be all Vices in common Life: And

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the Gravity of a well-tempered Man, much more of a Chriſtian, will own no ſuch Virtue as *Facetiouſneſs*, as it is uſed in daily Converſation; the Jeſter is only γελωτοποιὸς, fit to make others laugh: Now *Epictetus* hath told us, this is ὀλισθηρὸς ὁ τόπος εἰς ἰδιωτισμόν, it is a Place ſlippery, and eaſily leading us into *Idiotiſm* and *Folly*, as it doth, when Men think it a Mark of a high Spirit, to be an *Atheiſt*; Gentility and Wit, to droll upon Religion: Whereas I appeal to all the wiſe and ſober World, whether they that would make Sacred Perſons and Things ridiculous, are not infinitely ſo themſelves? It is true, the World is much taken with this Sort of Ribaldry, and commends the Man, who is skill'd in it, as a good Companion; but, in Strictneſs of Life and Virtue, we may not ſo account of it; *& nobis alii rarò, & nos aliis nunquam riſum pariamus*, is the good Counſel of *Picus Mirandula*; and it is given in Charge preciſely by the laſt Canon of the third Council of *Carthage*; *ſi quis Clericus aut monachus verba ſcurrilia & joculatoria riſumque moventia loquetur, acerrimè corripiatur.*

The uſual Way of Jeſting do not become a Chriſtian.

WE can afford then no other Place to *Urbanity* in common Life, than what is allowed to *officious Lying* in the foregoing Chapter; it may be permitted ſometimes for human Infirmity ſake: And although ſome miſtaken Men are pleaſed to paint out Religion in ſad and melancholy

Religion a chearful Thing.

choly Shapes, with ſour and anxious Looks, as an Enemy to all Mirth and Chearfulneſs; yet there is nothing more noble and generous, more courteous and affable, more ſober and rational, than the Spirit of true Religion is: Therefore they are unpardonably baſe and diſingenuous, who would blaſt its Credit with the Follies and Deformities of Superſtition; as if it delighted in nothing but Sighs, and Groans, and diſcoloured Faces; as if the Principles of true Goodneſs were unworthy the Entertainment of a generous Mind; when all this while they have in them all that is amiable and lovely, all that is chearful and ingenuous, all that is uſeful and profitable, and whatever can advance our Content, our Intereſt, our Reputation, or our Pleaſure. Wherefore, that Religion and Reaſon may well agree in the Caſe of *Facetiouſneſs*; that it may not tranſgreſs the Limits of Sobriety, and be conſiſtent with the Tenour of a Chriſtian's Duty; that it may not fall under St. *Paul*'s Cenſure of *fooliſh Talking and Jeſting, which are not convenient*; We may conclude, that ſuch *Facetiouſneſs* is not unlawful, as affords harmleſs Delight to Converſation; becauſe Chriſtianity is not ſo harſh an Inſtitution, as to forbid Mankind wholeſome and uſeful Pleaſures; *or ſacrificing to the Graces*, as the Ancients call'd it, when it expoſes all wicked and baſe Practices to due Contempt, becauſe it is expedient, that Vices ſhould appear ridiculous to the whole World; for ſome Perſons are ſo temper'd, that they are ſooner

pleaſed

pleaſed or *vexed* into better Manners, than they can be prevailed upon by grave and ſevere Reproofs; when it is made Uſe of to confute ſuch Diſputers, as diſavow the clear Principles of Reaſon and Senſe. Therefore the moſt rigid Patrons of *Virtue* in *old Time*, and the *great Introducer of moral Wiſdom among the Pagans*, did make Uſe of tart and facetious Sayings, to daſh the Impudence of the *Sophiſter*, and to confound the *Wantonneſs* of the *Sceptick*; for they thought it a Diſadvantage to *Truth* and *Virtue*, if the Defenders thereof ſhould be denied the Uſe of this Weapon; ſince it is that eſpecially, whereby the Advocates of *Vice* and *Error* do maintain and propogate them: And there is no doubt, but Chriſtians may claim the ſame Priviledge, provided, they do not *ſport* with holy Things, nor detract from the good Name of their Brethren, to *gratifie* a *Fancy*; provided alſo, they do not offend againſt the Reputation of Perſons eminent in Dignity or Worth, nor raiſe Animoſities and Feuds in the Neighbourhood: In brief, if without wronging others, or doing any Prejudice to our own good Behaviour, we can be *facetious*; then *Urbanity* may conſiſt well enough with τὸ πρέπον καὶ τὸ σεμνὸν, that *fitting Decency* and *ſtately Gravity*, which ought to be ſeen always in our Converſation.

What Uſe the Ancients made of Urbanity.

Of

Of MODESTY.

FROM ſuch Virtues as become Men, we muſt now diſcourſe of a *Female-Virtue*; for all Ages and Nations have made ſome Diſtinction between thoſe, that are *Maſculine*, and others, that are *Feminine*; and this being ſuch, we muſt in Complaiſance allow it to be a Virtue, tho' *Ariſtotle* is ſo ill bred, as not to do it: For, according to his way of Arguing, it is not gotten by frequent Actions, therefore it is no Habit, and therefore it is no Virtue; it is rather born with us, runs in our Blood, and is given by Nature as a Preſervative againſt too much Boldneſs, or too much Lightneſs, to which Vices Youth are moſt liable.

Why Modeſty looks not well in elder Perſons.

HENCE it comes to paſs, that it doth not look well in elder Perſons; for they, through their long Experience, and Trial of moſt Caſualties in Life, ought to be well aſſured of what they do, and therefore ſhould not bluſh at any Thing: For it is a Quality, which, of it ſelf, will decay through Maturity of Years, and it hath this Difference from Fear, that Shame and Baſhfulneſs makes us look red; our Fear makes us look pale; and therefore is certainly a diverſe Paſſion, ariſing from diverſe Cauſes; the one makes the Blood *flow* into the Face; in the other it *ebbs* into the Heart.

THIS

THIS makes it appear more like a Paſſion, than a Virtue: Now there is a conſiderable Difference between one and the other; for a Paſſion floats in the Blood, riſes and falls with the Ebbs and Tides of of our Humours; and it were an eaſie Task for any Man, that underſtands the *Anatomy* of the *Brain*, the *Structure* of the *Spleen* and *Hypocondria*, the *Divarications* of the *Nerves*, their *twiſtings* about the *Veins* and *Arteries*, and the *Sympathy* of *Parts*, to *give as* certain and *mechanical an Account* of all the Motions of *the Paſſions*, as of any vital or animal Function in the Body.

Paſſions are ſeated in the Blood.

WHEREAS *Virtue* proceeds from the Strength and Improvement of our natural Abilities; when the ſupreme Faculties of the Underſtanding and Will govern the inferior Affections, and do keep them within their lawful Bounds; the ſame Thing is called *Grace*, as it proceeds from the Aſſiſtances and Impreſſions of the Spirit of God; upon which it wholly depends, and not upon the Motion of the Heart, or the Circulation of the Blood.

Virtue is ſeated in the Soul.

AND many have laboured to make Modeſty one of theſe Virtues, and to that End, they have found out therein an Exceſs, which the *Greeks* name Καταπληξις, the Latins, *Stupor*, which makes a Man over-baſhful in the Performance even of honeſt Actions; whereby the Works both of Virtue and Induſtry have been very

very much hindred: The other Extreme is called by the *Greeks* ἀναισχυντία, Impudency, which is a Quality of a quite contrary Nature, rendering Men bold and adventurous, let the Action they undertake be good or bad: Something like to *Æſop* and his Fellow-Servant, of which the one profeſſed, he could do all Things; the other, that he could do nothing; the one is afraid of every Buſh, the other fears no Colours, but ſets upon all raſh Attempts: The *Medium* betwixt theſe two Extremes, is that αἰδὼς, *verecundia*, Modeſty, which, in the youthful Age eſpecially, is *ipſiſſimus virtutis color*, the very Complexion of Virtue.

Modeſty uſeful for the regular Guidance of our Actions.

ACCORDING to this Account of Modeſty, it may be made very uſeful for the regular Guidance of all our Actions; for in human Nature there is, generally, more of the *Fool*, than of the *Wiſe*; and therefore thoſe Faculties, by which the fooliſh Part of Men's Minds is taken, are moſt potent. Now, overmuch Boldneſs is a Child of Ignorance; yet it doth ſtrangely poſſeſs ſome Men, thoſe, that are either ſhallow in Judgment, or weak in Courage: Nay, you ſhall ſee an impudent Fellow act *Mahomet*'s Part, and make the People believe, he can call a *Hill* to him; he ſees no Dangers, and conſiders no Inconveniencies.

NOW the modeſt Man weighs the Difficulties, which he is to encounter; he will not offer at any Thing beyond his Strength, nor Mountebank-

tebank-like, promiſe great Cures when he wants the Grounds of Science. But to fail in any lawful or juſt Enterprize, it would put him ſo out of Countenance, that he would not be able to bear it: For to do a good and laudable Action in Spite of invidious Men, who grudge at the Proſperity of Virtue, he thinks that a Piece of daring Manlineſs, which he may affect without the Breach of Modeſty: At the ſame Time, he bluſhes at the Sound of an Oath, and is aſhamed of Drinking; he is too baſhful for the Chamber of the Whore, and cannot behold the deteſtable Foreheads of the violent, unjuſt, and debauched Race of Mankind, without great Confuſion of Face.

If we conſider Modeſty in theſe Actions, we ſhall find it the moſt indiſpenſibly Requiſite of a virtuous Man; a Thing ſo eſſential to the making him ſo, that every the leaſt Declination from it, is a proportionable receding from Goodneſs; and the total abandoning Modeſty, in theſe and many other Caſes, ranks Men among Brutes.

I need make no Collection of the Suffrages either of Philoſophers or Divines, to prove this Matter; it being ſo much an Inſtinct of Nature, that tho' too many make a ſhift to ſuppreſs it in themſelves, yet they cannot ſo darken the Notion in others, but that an immodeſt Perſon is look'd on as a kind of Monſter, a Thing diſtorted from its proper Form; as Women are, when they become Proſtitutes; who muſt break all the Reſtraints of their very Nature, before they can be made ſo: Thus it is with ſhame-

Shameleſs and immodeſt Men can do nothing well.

leſs Men; in Adventures, where Courage is neceſſary, they will not be conſtrained by any prudential Conſideration, but will run upon the Mouth of a Cannon, to gain the Name of bold and daring Heroes; in *the Fury* of their Luſt, they will violate all the Obligations of Morality, to fulfil theſe vehement Deſires; in common Life, they laugh at the Ties of fair Dealing, that they may grow rich, and contemn their poorer Neighbour; in *their Politicks*, they will betake themſelves to the moſt deſperate Counſels, that they may trample upon others, and force them to draw their Yoke: In their Speculations, they will ſink themſelves into the groſſeſt Hereſies, that they may boaſt *of their Skill and Wit*, above the reſt of inferiour Mortals: In their daily Commerce, they will ſtrive to *over-reach their* unwary Brethren, that they may ſhew themſelves more expert Gameſters at the intricate Cheat of Trading in the World.

THUS, if you examine all the Stations, that the ſeveral Degrees of Men are placed in, we muſt attribute moſt of their Deviations from Virtue, to an impudent Humour, that cannot endure any Moderation, and is impatient of all thoſe Precepts, that would render every Man an humble and a modeſt Creature.

NOW, on the other Hand, too much ſhamefacedneſs is a Clog, and a kind of a dead Weight upon Virtue, to ſtop its Progreſs, that it may not exert its Power with that Advantage, which other-

otherwiſe it would do: This makes it look, as if it were too dull a Principle for the Happineſs of Life, which is ever in Motion,

INDEED, if we conſider the Nature of our Paſſions, they are, perhaps, the Stings, without which, they ſay, *no Honey* is made; yet, I think, all Sorts of Men have ever agreed, they ought to be our Servants, and not our Maſters; to give us ſome Agitation for Entertainment or Exerciſe, but never to throw our Reaſon out of its Seat: Perhaps I would not always ſit ſtill, or would be ſometimes on Horſeback; but I would never ride a Horſe, that galls my Fleſh, or ſhakes my Bones, or runs away with me as he pleaſes, ſo as I can neither *ſtop* at *a River* or a *Precipice*: Better no Paſſions at all, than have them too violent, or ſuch alone, as inſtead of heightning our Pleaſures, afford us nothing but Vexation and Pain.

Paſſions muſt be kept within due Bounds.

BUT, in the Caſe of *Virtue*, we had as good have none at all, as have it too *baſhful*; for this one bad Quality will bring upon us the juſt Cenſure of being either idle or cowardly in its Warfare; whoſe Exerciſes we muſt undertake with the ſame Reſolution and undaunted Spirit, as we ſee ſenſual Men to purſue every Pleaſure they *can ſtart*, without regarding the Pains of the Chaſe, the *Wearineſs* when it ends, or how *little the Prize* is worth: All the World is perpetually at work about nothing elſe, but

We muſt not be too baſhful in the Exerciſe of Virtue.

only that our wretched Lives ſhould paſs the eaſier and the happier for that little Time we poſſeſs them, or elſe end the better, when we loſe them: Upon this Occaſion, Virtues came to be admired, becauſe they are the beſt Means to this End: He therefore muſt bid Defiance to Mankind, muſt condemn their univerſal Opinions and Deſigns, if inſtead of practiſing theſe Virtues with Conſtancy and Courage, He ſhall offer to ſneak out of the Field, and, by too much *Baſhfulneſs*, betray the Fort, that He ſhould maintain againſt the Aſſaults of Vice. Not that we are to preſume too much, or think our ſelves ſo ſafe, that we may venture into all Sorts of bad Company without danger of being Infected; a Man may as well upon Confidence of a ſound Conſtitution, enter a Peſt-houſe, and converſe with the Plague; whoſe Contagion doth not more ſubtlely Inſinuate it ſelf, than the Temptations of evil Converſe: Neither muſt we think to ſequeſter our ſelves out of the World, which never can be drawn into Uſe, neither will it mend our Condition: For if every Action, which is good or evil in Man at ripe Years, were *unavoidable* or *compelled*; what were *Virtue* but a Name, what praiſe could be then due to well-doing, what Commendation to be *ſober*, *juſt*, or *continent!* But God left *Adam* free, and ſet before him a provoking Object ever almoſt in his Eyes, and herein conſiſted the Right

Right of his Reward, and the Merit of his Abſtinence: To what Purpoſe did he create Paſſions within him, and Pleaſures round about him, but that theſe rightly *Temper'd*, are the very Ingredients of *Virtue*: This juſtifies the Providence of God; who though he command us *Temperance*, *Juſtice*, *Continence*; yet he pours out before us (even to a *Profuſeneſs*) all deſirable Things, and gives us Minds that can wander beyond all Limit and Satiety: It is not neceſſary then to affect a Rigour contrary to the Manner of God and of Nature, by flying from the Delights or any other Enjoyments of this World, which are freely permitted, both for the Trial of *Virtue*, and the Exerciſe of *Truth*. In the Caſe therefore of Converſation in general, and eſpecially of that, which is mix'd, *Male and Female* together, we muſt put on ſuch a *Modeſty*, as may guard our Virtue againſt the ſtrongeſt Perſwaſions to Evil: 'Tis ſaid of *Philopæmen*, that the *Lacedæmonians*, finding it their Intereſt to corrupt him with Money, they were yet ſo poſſeſs'd with the Reverence of his Virtues, that none durſt undertake to attack him: Such an Authority there is in *Virtue*, that it will diſcourage the moſt impudent Aſſailant: Such a Sovereignty appears in its very *Bluſhes*, as is able to controul all looſe Deſires.

No Virtue without freedom to Act, or not to Act.

Virtue an awful Thing.

Of TACITURNITY: *Or, The* Government *of our* Speech.

THE great Work and Buſineſs of a Chriſtian is to act wiſely, and to govern himſelf diſcreetly, and it is one difficult Part of that Government to rule his Speech, as he ought; for the Tongue is a very nimble and verſatile Engine, which the leaſt Breath of Thought doth ſtir, yet it turns the whole World about; becauſe all the Affairs of Converſation and Commerce are managed thereby; whatever is done in the Court, or in the Hall, in the *Church* or at the *Exchange*, in the *School* or in the *Shop*.

Now there are four Queſtions, that may here be put:

1. *What it is to rule or bridle the Tongue?*
2. *Wherein it is to be governed!*
3. *Why, or for what Reaſons?*
4. *How this is to be done?*

What it is, to rule the Tongue.

Firſt, To rule our *Tongues*, is to weigh and conſider, what we are about to ſpeak; and to reſtrain our ſelves from uttering that, which, upon Conſideration, we find is not fit to be made known: And be we never ſo paſſionately earneſt to eaſe our Minds, yet we muſt chuſe rather to offer the greateſt Violence to our Paſſions, than give our ſelves Leave to ſpeak that, which

ſo-

ſober Conſideration and ſound Chriſtianity do not allow of: Both which do principally charge us to ſpeak nothing, when we are urged to ſpeak much; or to ſpeak gently and wiſely, when our Paſſions would move us to ſpeak at *random*.

THEREFORE we muſt bridle our Tongues, eſpecially from meddling with theſe five Things: 1. *Vanity*. 2. *Swearing* and *Curſing*. 3. *Lying*. 4. *Flattery*. 5. *Reproach* and *Scoffing*. For by theſe Evils, moſt of the Miſchief, that is in the World, is promoted: He, who babbles that, which is *vain* and *trivial*, is altogether uſeleſs; and He, who ſpeaks that, which is *falſe*, is very deſtructive, at leaſt to himſelf: He, who flatters, abuſes his Friends with *falſe Countenances* and *feigned Speeches*: He, who reproaches, wounds his Neighbour, and violates the great Duties incumbent on us, *Juſtice* and *Charity*: He, that *ſwears*, profanes God; which is a certain Sign of a vain and light Spirit, that conſiders little, and cannot diſtinguiſh Things.

TO the Queſtion, Why we ought to *bridle our Tongues*? I ſhall anſwer in two Inſtances:

Firſt, BY ſhewing the Evils, that accompany an *unbridled Tongue*.

Secondly, BY ſhewing the rare Effects of a *well-governed Converſation*.

Want of Conſideration, the Cauſe of ſpeaking fooliſhly and raſhly.

NOW, if a Man doth not conſider what He is to ſay, in ſome Meaſure he ſpeaks, he knows not what: How great a Folly is it, to offer that to the Judgment of others, whereof a Man hath

made no Judgment himſelf; to ſpeak Words, and expect the Hearer ſhould put Senſe into them, though the Speaker intended none! Whereas weighty and deep Senſe lies low and deep in the Mind, is not eaſily and readily drawn out; wiſe Sayings and ſage Counſels, do not dwell upon the Tip of the Tongue; they do not edge and fringe our Lips; they do not guſh out like Pent-waters, but ſpring gently and eaſily, drop by drop: So the heavieſt Bodies lie neareſt the Centre; Gold and Silver are in the hidden Mines of the Earth, while Dirt and Mire covers its Face: So the Treaſures of the Sea ſink to the Bottom, while Foam ſwims aloft, like unto which, are *raſh and haſty Words*, that knock at every Ear, that importune every Man, that ask and anſwer every Queſtion: They are the *Scum* of an empty Mind, the very Froth of an unſettled and uncompoſed Spirit.

When therefore I ſee a Man ſwell with Pride and Scorn, with Envy and Wrath, ſaying, This Man hath no Religion, and the other knows nothing of the *Power of Godlineſs*; This is a *Formaliſt*, and That an *Hypocrite*; this is *Ignorant*, and the other meerly *Moral*: I can no more think him to be a good Chriſtian, than I can believe Scorn to be Piety, Bitterneſs to be Love, or Fury to be Patience.

When I ſee a Man haunt Atheiſtical Company, hear him rioting in Wine, when vain Diſcourſe fills his Mouth, and Trifles wag his Tongue, as Puffs of Wind ſhake the Leaf of the

Aſp;

Aſp; when Uncleanneſs flows out of his Belly into his Mouth: I muſt needs think, that his Heart is full of theſe Fornications, which have debauch'd his Tongue, and that all theſe Evils are painted to the Life in his impure Fancy, which he deſcribes in his Diſcourſe; wherefore let a Man ſpeak, as He would be thought to be; for whatever ſlight Thoughts any Man hath of his Words, others will paſs Sentence on him according to them, and the leſs he conſiders them, the more they will be conſidered by others, and that to his Shame, and to the Diſgrace of that Religion, which He doth profeſs.

Men will be judged of according to their Words.

MOREOVER, an *unbridled Tongue* diſturbs the World, fills it with Confuſion, and darkens all with Smoak, and no Wonder, for it ſets all Things on Fire, and no Wonder at that neither, being it ſelf *ſet on Fire of Hell*; and, as a *Spark* will kindle a great Fire, ſo a *Word* hath been often the Occaſion of many Quarrels, and of Deaths in the World: For Words are the Wings of evil Reports, and evil Reports are the Arrows of evil Tongues, and wicked Words feather thoſe Arrows; they carry an ill Tale through a whole Country, and propagate Miſchief, as the Sun doth Light, ſwiftly and on every Side; they publiſh it in the Streets, or at the Table, and whiſper it in the Cloſet; ſo every Place is infected with Calumnies, evil Surmiſes, and bitter Cenſures: Look but into any Neigh-

Scornful Speeches the Rise of moſt Differences.

Neighbourhood, and how many Feuds ſhall you find between Brother and Brother; how few Families ſhall you find not infected with this Breath! that are not filled with Suſpicions, that are not exaſperated with Conteſts and Contradictions. Then, if you enquire into the Reaſon of theſe inordinate Heats, and unchriſtian Diſtempers; you will find, they began thus: This Neighbour ſpoke contemptibly of the other, and He returned the Scorn again; then mutual Scorns beget mutual Grudges, and God knows, where thoſe Grudges will end: For He that draws the Sword, muſt, as we uſe to ſay, throw away the Scabboard: So He, that ſpeaks a raſh Word, little knows the Offence He may give, what Jarrs he may kindle, and how far, or how long they may be propagated. For commonly Men entail their Quarrels upon their Children, and following Generations inherit the Animoſities of their Anceſtors, and Children ſtudy to revenge their Parents Sufferings: Hence come endleſs Suits at Law, and hence proceed many bloody Duels: For how many have loſt their Eſtates to ſatisfie a Paſſion! How many have rather choſen to die upon the Point of a Sword, than have the Pain of a ſharp Reproof! So great Miſeries doth *Evil-ſpeaking* produce in the World, beſides the Confuſion it creates in a Man's own Soul; for it makes the ſame Shakings within, as it does without: Now there can no greater Evil befal a Man, in the Judg-

ment

ment of the Holy and Wiſe, than to have his Mind the Seat of a War, than to have Wrath, Malice, Fear, and Revenge claſhing one againſt another in his own Heart; for every Man's own Spirit ſhould be a Sanctuary, or a Place of Reſt to himſelf: After the Hurries that he meets with in the World, and in the Government of its Affairs, a Man ſhould always have God, and a peaceable Mind to retreat to; for this is the Security of wiſe and good Men, that the Diſturbances, which are without them, do not reach their Thoughts, looking outward when they ſee nothing but Diſorder, and hear nothing but Clamour; within, they find Peace, and Joy, and Light, even the Light of God's Countenance, and of a clear Conſcience: But it is quite contrary with the *violent Talker*, who is at firſt warmed by ſome inward Heat; but then the Coals are blown up, and the Fire grows too ſtrong to be ſuppreſſed: Hence we may obſerve, that He, who hath begun a Quarrel ſometimes in Words expreſſing Prudence, though Diſpleaſure, hath in the Progreſs of it talked himſelf into a Phrenzy, and hath enflamed his own Spirit beyond all Meaſures of Diſcretion.

Religion ſcandalized by an unbridled Tongue.

FURTHER, An *unbridled Tongue* ſcandalizes Religion, *therewith bleſs we God, even the Father; and therewith curſe we Men, who were made after his Likeneſs*; this is to join the Love of our Father, and the Hatred of our Brother together: Thus to repreſent Religion, as a Thing re-

reconcileable to Evil, is the greateſt Scandal to it, and makes it a Contradiction to it ſelf: *Woe be to them*, ſaith our Saviour, *by whom Offences come*; and woe be to him that cenſures Morality, and is not himſelf Moral; who calls himſelf a Chriſtian, and yet hath not mortified one Luſt: For it is not Chriſtianity to be unlike the Author, who was *meek*, *humble*, and *charitable* in all his Converſation: Neither is it ſo to make a Lye; to be ſuſpicious, or envious; proud or ſelf-willed; to ſcorn and deride, to cenſure and back-bite: For, as a *Fountain cannot ſend* forth at the ſame Place *ſweet Water* and *bitter*; ſo neither can a *godly Man* raiſe a *falſe Tale*, or believe it, when it is raiſed; but his Chriſtianity is ſuch, as the Apoſtle deſcribes, 1 *Corin.* 13. 4, 5, 6, 7. *Suffereth long and is kind, vaunteth not it ſelf, is not puffed up, doth not behave it ſelf unſeemly, ſeeketh not her own, is not eaſily provoked, thinketh no Evil, rejoyceth not in Iniquity, but rejoyceth in the Truth, beareth all things, believeth all things, hopeth all things, endureth all things.*

MORE than this, an *unbridled Tongue* is an uncontroulable Evil; a Beaſt not to be tamed and quieted: Is it not an unreaſonable Thing, to value no Man's Religion, and to ſpare no Man's good Name? What can we think of ſuch a Spirit, whom the Reverence of God's Command ſhall not awe; whom Chriſt's Example of *Patience* ſhall not move; who will not

not learn *Modeſty* from an *Angel*, who would not bring a railing Accuſation againſt the *Devil* himſelf?

REFLECT therefore (O Man) upon thy ſelf and conſider; as thou wouldſt not demonſtrate thy ſelf to be a *raſh* and *unmortified* Perſon; as thou wouldſt not enflame the Neighbourhood, and diſturb the World; as thou wouldſt not ruffle and darken thine own Soul; as thou wouldſt not of a Man, make thy ſelf an unreaſonable Brute; as thou wouldſt not have thy Religion, a vain and unprofitable Thing; as thou wouldſt not be deceived in ſo important an Affair, as Chriſtianity it ſelf; take heed of an *unbridled Tongue*, and govern thy Speech wiſely; which is to be done by theſe means;

1. *By poſſeſſing certain Habits.*
2. *By acting by certain Principles.*

Firſt, THE *Habits* we are to *poſſeſs* are, 1. Sound and impartial *Judgment*. 2. True Chriſtian *Love*. 3. Deep and ſerious *Humility*. 4. Firm and ſolid *Patience*.

Firſt, WE muſt ſtudy to gain a clear *Judgment*, that no *Self-conceit* may bribe us to think well of our ſelves, or to *deſpiſe* our Brethren; For, ſays *Plutarch*, *We ſhould not firſt love, and then judge; but firſt judge, and then Love*; And there is in no caſe more need of this, than in Relation to our ſelves, becauſe we *naturally* love our ſelves, even before we

A ſound Judgment will put a ſtop to Evil-ſpeaking.

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are able to make any Judgment what *we really* are; and we are all fond of our ſelves, well reconciled to our own Opinions and Actions, and therefore do always preſume well of our ſelves. But on the contrary, moſt men are at Enmity with the Virtues of others; therefore we are apt to think meanly, and ſpeak ſuſpiciouſly of what is Eminent in them: Whereas, if we would forbear to ſpeak of others, till we have examined our ſelves, I believe, our Accuſations of them would die in that Self-examination; and we ſhould generally find ſo much to condemn in our ſelves, that we ſhould not readily *arraign* other Men.

Charity is of great uſe to rule the Tongue.

Secondly, He, that will govern his *Tongue* well, muſt labour after the Spirit of *Charity*; For *Charity* will cover *a multitude of Sins*; our *own Sins* from the *Indignation* of God, and other Men's *Sins* from our *Reproach*. And He, who ſtabs his Brothers Reputation with an *evil Tongue*, ought to conſider, that theſe polluted Streams which guſh out of the *Mouth*, flow from a bitter *Fountain* in the *Heart*; that *keen Words*, are the effuſions of *Hatred*, and He, *that hateth his* Brother, *is a Murderer*. Whereas, if our Religion were *Love*, as it ought to be, what a great change would it make among us! For when *we Love*, we ſhall hold our Peace without a *Bridle* in our *Mouths*; we ſhall *bridle* our *Tongues* without a Bit in our Jaws; we ſhall rule our Paſſi-

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ons without Pain, and *naturally* Heal, where we now Wound.

Thirdly, We muſt practice deep and ſerious Humility; For *raſh Words* are generally the vomit of *Anger*, and *Anger* proceeds from Pride: But of all Men, thoſe that are *Humble*, are the leaſt prone to break out into violent and indecent Speeches; for if other Men think well of *themſelves*, they are apt, without evident Reaſon to the contrary, to think ſo of them too; if others have a mean Eſteem of them, they think as meanly of *themſelves*; they agree with their very Enemies, and they are of the ſame Opinion with thoſe, who have the leaſt *Value* for them; It is *Pride*, that ſwells and boils with Rage and Contempt, that is diſpleaſed and offended with every Thing; that brands this Man with Hypocriſie, and the other with Superſtition; that calls this Man Carnal, and the other Ignorant; Nay, if God were like unto vain Man, then Ignorance muſt know, and Prejudice muſt judge, Paſſion muſt hold the Scales with her trembling Hand, and Pride muſt ſtep into the Ballance to weigh for Religion: But when theſe fumes of Pride are over, and the Vapours are ſcattered; when *Humility* hath brought us to *ſelf-Reflection*, we then learn to think *Soberly*, and to judge *Charitably*, according to that of the Apoſtle, *Phil.* ii. 3. *Let nothing be done through Strife and Vain-*

Humility will cruſh raſh Words.

Vain-glory, but in lowlineſs of Mind, let each eſteem others, better than themſelves.

Fourthly, We muſt endeavour after *Patience*; which if it be not as firm, as a Rock, we are not fit for this World; if we cannot hear *ill*, and do *well*; if we cannot be content to hear a Fool contemn a wiſe Man, and an Hypocrite vaunt it over a ſincere Chriſtian; if we have not the patience to hear *Words* cryed up againſt *Things*, and impertinent Diſcourſes thought to be very Oracles; if we cannot hear our *ſelves cenſured* for our Sobriety, and hated *for our Love*; we are not fit to converſe among Men; for the beſt Men are every Day abuſed by unjuſt Reproaches, and aſperſed by Lyes; and therefore if others ſpeaking *Evil* of us, ſhall be judged a ſufficient Reaſon for us to ſpeak *Evil* of them; as long as we live, we ſhall be *Evil-ſpeakers*; wherefore we muſt either reſolve to hear our *ſelves traduced* by ill Reports, and make no other Returns, but Prayers for our unjuſt Accuſers, or elſe we muſt throw up our Claim to Chriſtianity, and reckon *our ſelves* among the *Scribes* and *Phariſees*, who return Injury for Injury, and daſh one Wrong againſt another.

Without Patience, we are not fit for this World.

THUS much for the *Habits*, that help us to govern our Speech; the Principles that we are to Act by, follow:

Firſt,

First, We ſhould conſider, that it is our chief Buſineſs to reform our *ſelves*; for the *Phariſee* is not amended by accuſing the *Publican*; nor the *Publican* by finding fault with the *Phariſee*; but the *Phariſee* and *Publican* both by condemning *themſelves*; therefore we ſhould always, when we are inclined to condemn others, think thus with our *ſelves*; Do we acquit our *ſelves* by accuſing them! Do we Reform our *ſelves* by correcting *them*! Are we the more Innocent, by pronouncing others *Guilty!* Do we find our own Corruptions abated, by ripping up thoſe of other Men! If it be not thus, what have we been doing all this while? We have forfeited our Intereſt in God, and our Title to the Name of Chriſt; and there are none ſo free to meddle with other Men, as they who moſt of all neglect *themſelves*.

Our chief Buſineſs is to amend our ſelves.

Secondly, We ſhould conſider, that a Man is never qualified to reform others, till he hath in the firſt place *amended himſelf*; for let a Man but look into his own Boſom, it will, like the *cleareſt Glaſs*, reflect upon him the exact Images and Proportions of his *Virtues* and *Vices*; the only fear is, leſt this Mirrour ſhould be any ways cracked and flawed by Self-love, mingled with other untoward Paſſions, that do ſo cloud the Mind with *Prejudice*, that it cannot take due Meaſures, and underſtand it ſelf aright: Indeed, a Man thus blinded, is ſo

far from being ſenſible of his own Imperfections, that he takes thoſe very Defects often for good and great Accompliſhments; which makes him judge, he hath no Faults, when he hath as many, or more, than any other Men. Thus a Man is the worſt Neighbour to himſelf, when he is ſo partial a Judge of his own Actions, as quite to overlook his *Errours*, or to miſapprehend them for *Virtues:* But he is fitteſt both to reform himſelf and others, who with an impartial and ſevere Judgment, makes a ſtrict enquiry after what is amiſs at Home, and will not ſuffer any fondneſs to himſelf to miſguide him in the Examination; For after Self-love, Envy, Pride, Hatred and Flattery, thoſe malignant Humours, are purged out of the Heart; he may ſafely be admitted to judge of other Men; for knowing well, what he himſelf is, his Charity in judging others will be ſuch, as will bear all Things: Inſtead of ſpreading ill Reports, He is in nothing more buſie, than in ſtopping the Current of them, and in preventing as much as he can, whatever will prove miſchievous to Human Society: Not that he doth, or ought to think well of all *Perſons*, or ſpeak well of all *Things*, but He thinks and judges of Things, as they are, being always directed therein by Charity and Prudence: For if a good Man ſhould not condemn Things as bad, and faulty, which are really ſo, he will be in ſome caſes thought *Treacherous*

None are obliged to ſpeak well of all Perſons, or Things.

cherous or *Cowardly*, when he dares not reprove Evil for fear of ſome Diſpleaſure; in other caſes an Hypocrite or a Flatterer, when he paſſes by, or commends that, which his Conſcience doth not allow of.

THE beſt Method any one can follow, to avoid theſe Extreams, and to go through the World with an unblameable Credit, is never to ſuffer the Mind, whoſe Thoughts are ever at work, to ſtart out into *wanton* Imaginations, ſo as to make him a Tatler, or a Buſie-Body, but with conſtancy to apply his whole Soul to the examination of his own Ways, which is the ſureſt and beſt courſe to guide our Judgments aright; which, when *David* did, he preſently turned his *Feet to God's Teſtimonies.*

Thirdly, WE ſhould conſider, that all the Words which our Tongues have uttered, as well as whatever our Hands have acted, must be accounted for to God; and if we do but reflect upon the Frame and Temper of our own Spirits, we cannot but conclude from thence; that every one of us muſt give an account of his own Actions, and the Judgment hereafter ſhall paſs upon us according to that Account: For every Man's Soul hath a Conſcience belonging to it, and whereſoever this Conſcience is, it giveth Teſtimony to this *Truth*; as we hope therefore for Salvation at this great Day, let us ſet a *Seal* upon our *Lips*, becauſe

Our words muſt be accounted for.

by our *Words we ſhall be Juſtified*, and by our *Words we ſhall be Condemned.*

WHEREFORE, A Man who would live, as he is obliged by the Precepts of *Virtue*, muſt take care,

Firſt, THAT he does not miſtake the place of his Religion, ſo as to be buſie in the Lives of others, and negligent of his own, that he do not with Zeal cry down the Evils of the Times, and yet practiſe thoſe Evils, which he condemns.

Secondly, THAT he do not miſtake the Power of Religion, as if it meant no more but a bare *profeſſing to be Religious*; this Opinion makes ſome Men contented, that their Sins ſhould be expiated by Chriſt's Blood, but they care not for having their Paſſions ſubdued by his Spirit: They are ſo far from it, that they do not think, that this is intended in his Goſpel, or that it is poſſible to be done.

Thirdly, THAT he do not miſtake a part of Religion for the whole; as if God could be indented withal for a Diſpenſation in ſome parts of Chriſtianity, in Recompence for his Zeal and Activity in others.

FOR if a Man profeſſes Religion, and yet doth not *bridle* his *Tongue*; we may infer, that he doth not look upon his Religion, as an Obligation upon him to reform his Life: Whereas if we would take, as we are bound, the Meaſures of our Religion, according to he Victories

Every Man ſhould take care, that his Religion be practiſed.

ſtories we have gained over corrupt Affections, and according to the Graces of the Goſpel, which we have acquired; it would abate a great deal of that Confidence and Pride, that is in the World; for then every one would take care, that his Religion be Practical; then all Men would believe, that nothing can make them truly Religious, that doth not conform them to the Life and Spirit of *Jeſus Chriſt*; then they will not take that for Chriſtianity, which doth not either ſubdue ſome known Luſt, or conform them to ſome known Law.

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of JUSTICE.

HITHERTO we have handled *Virtues*, which concern us privately, and as *we are alone*; but it is noted by learned Men; *Virtue* is diſtinguiſhed either as it is our Duty in all our private Capacities; or as it is in Relation, and carries with it ſome Reſpect unto others: What we have hitherto aſſerted concerning the Rules and Maxims of *Virtue*, they are all deſigned for the ſolitary and retired State of Man, and would bind him up to the ways of Goodneſs, if there were none in the World, but himſelf. But *Virtue*, as we are now to conſider it, is of a very large Extent, and reaches to all the Families, and Commonwealths in the World: This preſcribes them

their Laws, this upholds their Order, and their Safety.

There is an eſſential Juſtice in the frame of Human Nature.

FOR Man by Nature is a Sociable Creature, and delights in Company; ſo that in the very frame of Human Nature there is an *eſſential Juſtice*, that demands of every Man Offices of Love and Kindneſs to others, as well as himſelf; in that without this, that common Welfare and Happineſs, which the Divine Providence, that made Nature, deſigned for all and every individual of Mankind, muſt become utterly unattainable; hence it is, that few Men care to live alone, and thoſe, that do it, are either Savage People, or they are diſcontented, and the humorous: But Men generally are gathered into Commonwealths, and the leſſer Companies of them are divided into Towns or Cities; who are all thus met to comfort one another with *mutual Society*, and *mutual Help*.

Juſtice keeps all things even and true.

NOW the Virtue, which fits and compoſes us for ſo excellent an End, as is common Society, that holds the Scales, and keeps the Ballances of all Things even and true, is *Juſtice*; accordingly it is ſaid by *Euripide* ὁ δίκαιος τοῖς πέλας πέφυκ' ἀνὴρ; a juſt Man is made for his Neighbours; for if Men ſhould promote the good of Society, ſubmit to Laws practiſe Juſtice, and refrain from Cruelty, only to ſecure their own perſonal Safety and Intereſt; then whenever this Obligation ceaſes, all the

the Ties to Juſtice muſt ceaſe alſo; and when any ſingle Perſon can hope to advance his own Intereſt by the ruin of the Publick, it will be lawful for him to effect it: But the *juſt Man*, that God hath made ſo, is one, who thinks himſelf bound to maintain the common Right of all, and to ſecure his Neighbours Happineſs, as well as his own; for if Juſtice be not ſuppoſed to be the Law of our Natures, no *Covenants* can be of Power enough to bring us under any Obligation to it; but this is a moſt certain Truth, that all Men have a natural Right to Happineſs, from the very deſign of their Creation; that this cannot be acquired without mutual Aids and Friendſhips; and therefore right Reaſon dictates, that every Man ſhould have ſome concern for his Neighbour, as well as himſelf; becauſe this is made neceſſary to the welfare of the World, by the natural ſtate of Things, and by this mutual exchange of Love and Kindneſs, Men ſupport one another in the Comforts of Human Life.

Now *Juſtice* conſidered thus, as it ſtands in relation to others, hath a double Signification; either it is Univerſal, and contains in it all Uprightneſs, Integrity, and Obedience to all Laws, that are wiſely Enacted; for ſometimes it falls out, that even multitudes of Men have conſpired in making unjuſt and wicked Laws, as might be proved by ſeveral Inſtances in ſome unfortunate Times.

Univerſal Juſtice.

Particular Juſtice.

OR elſe *Juſtice* is particular, and conſiſts in two words, *Suum cuique*; in giving every Man his Due, and this is that *Virtue*, the Nature of which *we now enquire* into; for though *Juſtice* be a prime and natural Virtue, yet its particular caſes depend upon Human Laws, that determine the bounds of *Meum* and *Tuum:* indeed, the Divine Law reſtrains *Titius* from invading *Caius* his Right and Property; but what that is, and when it is invaded, only the Laws of this Society or Country they live in, can determine; for Nature doth not aſſign this Moiety to *Titius*, and that to *Caius*, but leaves us to ſhare the Earth among our ſelves, and to encloſe, what ſhe had left in common, in particular Properties, as we ſhall agree among our ſelves; and there are ſome Caſes, that are Acts of Injuſtice in *England*, that are not ſo in *Italy*; otherwiſe all Places muſt be governed by the ſame Laws, and what is a Law to one Nation, muſt be ſo to all the World: Whereas it is evident, that neither the Law of God, nor of Nature, do determine the particular Inſtances of moſt Virtues, but for the moſt part leave that to the Conſtitutions of National Laws; as for Example; Theft and Murder, Inceſt and Adultery, are forbid in General, but what theſe Crimes are, they determine not in all Caſes, and whatſoever the Law of the Land reckons for ſuch Crimes, that the Law of God prohibits.

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BUT before we proceed on the Point of particular Juſtice; we muſt obſerve, that *Juſtice* commonly ſtands in oppoſition to *Mercy*; as St. *James* tells us, when he ſaith, *Mercy rejoyceth againſt Judgment*, or as the *Pſalmiſt, my Song ſhall be of Mercy and Judgment*, which may be better tranſlated thus, be it Mercy, be it Judgment, yet will I Sing; in which ſenſe Mercy is oppoſed not to Juſtice, for God and good Men are juſt both in Mercy and Judgment, but to *Severity*; in which Senſe civil Officers are ſaid to do Juſtice, when they Fine, Impriſon, and hang Malefactors.

Juſtice conſidered in oppoſition to Mercy.

OUT of this confuſed Maſs of Juſtice taken univerſally, we are to treat of particular Juſtice; which, as we have obſerved, is fully ſet forth in thoſe two Words *Suum cuique:* Now if I ſhould undertake to define this Virtue, as we have done others, by the Paſſion it governs, which I cannot eaſily name, or by giving you the two Extremes, which it moderates, and brings to the middle way; I ſhould do more, than either *Ariſtotle* himſelf, or the reſt of the Lawyers, who call themſelves *Sacerdotes Juſtitiæ*, have done in thoſe infinite and immenſe Volumes, which they have written *de juſtitiâ & jure* againſt the expreſs Charge and Command of *Juſtinian*, their Original, and prime Author.

IF we conſult *Ariſtotle*, he tells us, that Juſtice is the Habit, *quò juſta volumus*; and we

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are much as wiſe for this, as we are for that itinerant and *riding Definition*, which he hath left us of Quality, *Qualitas eſt à quâ denominamur quales*, and more than this we ſhall not be able to extract out of all the Cart-loads of Law-books: Out of all the endeavours of their exacteſt Penmen. I remember well, that *Ariſtotle* hath taught us, that ſome Virtues conſiſt in the Moderation of our Actions, and for the Mediocrity it is in this, that we give not to any Man *more* or *leſs*, than *his due*, and this is the Moderation, which we muſt keep between *nimium* and *parum*, in doing of Juſtice; then we offend in one Extreme, when we give *too much*; then in the other, when we give *too little*.

Juſtice either Commutative or Diſtributive.

Now Juſtice taken in this Senſe is Twofold, either Commutative or Diſtributive, or as ſome Learned Men affect to call it, *Juſtitia expletrix or aſſignatrix*; here by the way, we may take notice of a Vanity in many great Scholars, of innovating the ordinary and known Names, under which things have paſſed; thus Mr. *Hobbes* hath been thought as the Prodigy of the Age, as very a *Deviſer*, as if he had found out Gunpowder, or Printing, only for dreſſing *common acknowledged Things* in *new Phraſes*, and then *trimming* them up for new *Diſcoveries*; ſo *Ramus* is notoriouſly guilty of this Fault, who ſtriving to bring all Arts into a new Order and Method, hath ſo changed their antient

antient Names both in Grammar, Logick, and Mathematical Sciences; that it is a great part of Learning to underſtand his new Language, and ſome have been known, who well underſtood theſe Sciences in the common Speech, to have been more troubled to underſtand 'em in his new-fangled Cant, than they were at firſt in their ordinary Dialect; for as my Lord *Bacon* wiſely obſerves, nothing hath more hindred the Growth of Learning, than Peoples ſtudying of *new Words*, and ſpending their time in *Chapring*, *Modelling*, and *Marſhalling of Sciences*.

THE Learned Author of this new Language of *Expletrix* and *Aſſignatrix*, inſtead of the old Dialect of *Commutative* or *Diſtributive* Juſtice, may take his ſhare patiently in this Reproof.

Firſt, COMMUTATIVE Juſtice, is that Juſtice, wherein we give by way of Exchange, one thing for another; as when a Shoomaker gives Shooes, and the Husbandman Corn, thus naturally did all Men Traffick, Ware for Ware, one Commodity for another, which we call Trucking or Bartering: But becauſe this manner of dealing proved full of Inconveniences; for avoiding theſe, Men have found out another way of exchange by *Money*, which by a univerſal Agreement, is made the common meaſure of all things, paſſable by way of Bargain and Sale; now *Money* receiveth Valuati-

What Commutative Juſtice is.

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on and Price, by the poſitiou of the Prince and State, or the mutual Convention of Men, things moſt alterable upon every occaſion; therefore the *Grecians* do term it Νόμισμα, becauſe it conſiſteth νόμῳ, not φύσει, as being nothing in Deed and Nature, but wholly depending upon the voluntary Inſtitution of Men.

WHOSOEVER invented it, did Mankind a great piece of Service, and freed them from that cumberſome way of changing Ware for Ware: For in the firſt place, Money is of eaſie Portage; ſo that bearing about with us a little in our Purſes, we have the price of all Things to be bought by Money. 2. It is made of Gold and Silver, in this Proportion, that one Ounce of the former, is equivalent to twelve Ounces of the latter; which proportion to one another, theſe Metals have born from the Beginning: And of theſe Metals, Mankind have made choice, becauſe tho' they are procured by tedious and difficult Voyages, yet they may be had, and that in ſome abundance; for had they pitcht upon Lead, Braſs, Copper, Iron, or any other more ignoble Earth, it had been liable to many Inconveniences, chiefly two; Firſt the abuſe of Coinage; 2d the burden of Carriage; every one would Coin 'em at his Pleaſure, becauſe they may be had every where, and at a cheap Rate; every one would complain of its Weight; therefore *Lycurgus*, the Founder of the *Spartan* Republick, that he might perſuade his Citizens out of their love

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of Money, by a new kind of Argument, eſtabliſhed a Law, that it ſhould be made of Iron; inſomuch that when they went to their Markets, they were forc'd to convey it in Wagons, by reaſon of the Weight, and the vaſtneſs of the Pieces: And we read, that the *Romans* uſed Braſs for their Money, in whoſe Language *Æs & Ærarium*, ſignifies Money and the Treaſury, and *eſſe in æra alieno*, is to be in Debt: This was as great an Inconvenience to theſe People, as it was to the *Spartans*; for their *As*, which is but Half-penny-Farthing in our Money, with them weigh'd a Pound; whence comes the Phraſe *Æs gravè* ſo often met withal; wherefore about the time of the firſt Punick War, they brake their *Aſſes*, which were before *Librales*, into *Semiſſes*, juſt half ſo much; thus by degrees they made uſe of ſmaller Portions, until greater quantity of Gold and Silver came in; which by conſent, were made the common meaſure of all Things paſſable by exchange; ſo became the beſt and fitteſt Inſtrument of Commutative Juſtice.

THE Rule, by which we are to exerciſe this Juſtice, is that, which *Severus* the Emperor wrote upon his Palace, *quod tibi fieri non vis, alteri ne feceris*; whatſoever we would that Men ſhould do unto us, do we even ſo to them; this Sentence ſhould be writ on our Houſes Tops, and on our Exchanges: The meaning of which is this, that we ought to put our ſelves into

Severus his Rule of Juſtice.

into the Circumſtances of every Man, with whom we deal; that then which we deſire, he ſhould do to us; that do we to him; and that which we would be unwilling he ſhould do to us, do we not to him.

Now this is an exact Rule, and it is plain and eaſie: Many Men cannot find out what the Law is, or the Right in ſuch a Caſe; it is ſo entangled in long and intricate Rolls of Parchment; many Men cannot deduce the Laws of Nature one from another; but there is no Man, but can tell, what it is, that he would have another Man do to him; every one can take his own Actions, and put them into the other Scale, and can ſuppoſe, if this, that he does now to another, were to be done to himſelf, ſhould he be contented with it: And thus by changing the Scales, the very Self-intereſt, which makes a Man covetous, and inclines him to injure another for his Advantage, makes him likewiſe unwilling that another ſhould wrong him.

It muſt be confeſs'd, in Matters of Contract and Commerce; many Queſtions ariſe, which it is hard for one to decide, who is unacquainted with theſe Affairs, the neceſſities of Things, or the hidden Reaſons of ſome kinds of dealing; However, this is a general Rule, in making Contracts we muſt deal fairly and truly; in performing them we muſt ſatisfie the Engagements, we have made; for ſo we would have all Mankind to treat us: Hence we are obli-

obliged not to impoſe upon any Man's Ignorance, or Unskilfulneſs; we may ſet a juſt Value upon our Goods, but we are not to ſet a Price upon another Man's Head, nor to Tax his Ignorance; therefore no Advantage muſt ever be made of Children, or any other incompetent Perſons: And it is ſinful to diſparage another Man's Commodities, or to raiſe our own above the Truth, that we may thereby lead a Man into Error, or draw on a Bargain the more eaſily.

Unskilfulneſs or Ignorance are not to be impoſed upon.

MATTERS of Rarity and Fancy have no cerrain Eſtimation; therefore we muſt be moderate in the Price that we put upon them; ſo much the rather, becauſe in theſe Things we are left to be our own Judges, neither ſhould we venture ſo far, as to go to the utmoſt Limits of what is Lawful; for he, that will walk upon the very Brink, the leaſt ſtep awry will tumble him down; ſo he, who will do the utmoſt of what he may do, will ſometime or other be tempted to what he ſhould not act; for it is a ſhort and eaſie Paſſage from the Edges of what is lawful, to what is Unlawful and Evil; therefore in that Latitude which trading Men have of Gain, they are bound by this Rule of Juſtice to ſhew favour to the Poor and Neceſſitous; to practiſe Ingenuity towards the Ignorant or Unskilful, and Moderation towards all Men.

WHERE they have any doubt about the Equity

Equity of their Dealings, they ſhould chooſe the ſafeſt part; for not only a good Conſcience, but a quiet one, is to be valued above Gain; therefore in Matters of Duty, they ought to do the moſt; in diviſions of Right, and proportions of Lucre, where there is any Diſpute, they ought to *chooſe the leaſt*; for this is always the ſafeſt courſe: Now the Circumſtances, that vary Caſes, are infinite; ſo that when all is done, much muſt be left to the Equity and Chancery of our own Breaſts: Neither can it be determined, how much a Man may get in the Pound, and no more; for he may make a greater Gain at one time than another, of the ſame Thing; he may take thoſe Advantages, which the change of Things, and the Providence of God gives him; he may take more of ſome Perſons, than others; provided, he uſe all Men Righteouſly, he may uſe ſome Favourably. I ſhall not deſcend to any more Particulars on this Head; for the ſake of Sir *Thomas More*'s Obſervation of the Caſuiſts in his time, that they did not teach Men not to Sin, but did ſhew them, how near they might come to Sin, and not commit it.

Diſtributive Juſtice adjuſts due Rewards and Puniſhments.

THE ſecond Species of particular Juſtice, we call diſtributive Juſtice, which is concerned in adjuſting due Rewards and Puniſhments; and in dealing with every Man according to his Deſert: For many Men doing the ſame Thing, do not deſerve alike; great Perſons

ſons and private Men, carry not away the ſame Reward of their Actions: The Husbandman ſells his Corn at the ſame Rate to the Prince, and to the Beggar; but the ſame Action of the King, and of the mean Perſon, is not Rewarded in the ſame Meaſure. Seeing therefore doing of Juſtice is nothing elſe, but dealing equally with all Parties as near as we can, that all Things may come to Equality, or which is the ſame, to Equity, we are to obſerve, that there are two ways, which we are to take in all our Actions, of doing Juſtice;

First, ONE is called *medium Rei*, which is always the ſame, and is that *medium Arithmeticum*, which *Ariſtotle* and other Moraliſts talk of at large.

Secondly, THE other is *medium rationis vel proportionis*, and is called *medium Geometricum*, which is not always the ſame, but varies according to *Perſons*, *Times*, *Occaſions*, and other *Circumſtances*.

How Equity and Juſtice differ.

NOW the principal Thing, which is to be reſpected in the doing Juſtice; is that, which we call Equity; as it ſtands in oppoſition to the rigour and ſtrictneſs of Law. And here we muſt obſerve, that there is ſome difference between Juſtice and Equity; tho' ſometimes they are put together, and are taken for the ſame Thing; what the Law and common Reaſon will allow, that we call Juſt; but Equity conſiders the Circumſtances of the Caſe, and will

grant Allowance, if they do require it; for Equity doth moderate the Rigour of the Law; sometimes there may be, what is Juſt, and no Equity in the Caſe, but ſometimes there is both juſt and equal in the ſame Matter; now wherefoever there is Equity againſt ſtrict Juſtice, there Equity ought to take place:

AND when we conſider, how much we are beholden to the Mercies of God for our Being and daily Maintenance; we ſhall not think it ſafe to appear in the Defence of ſtrict Juſtice, not to ſtand upon all, that the rigour of the Law can deſire; for this is the Apoſtles Rule, *Let your Moderation*, that is, your Clemency and Compaſſion, *be known unto all Men*; it being a Habit, whereby a Man is enabled and inclined to deal according to the equitable Senſe of the Law, and is placed betwixt the two Extremes, ἀκριβοδίκαιον Rigour, or *ſummum jus* on the one hand, inſiſting too much on the Letter, and *relaxatio nimia*, remitting too much from the true Senſe of it, on the other ſide; now both theſe Extremes, the Exceſs and the Defect being evidently Vices, it muſt follow, that the *Medium* betwixt them muſt be a Virtue, and have in it the Obligation of a Duty.

Strict Juſtice not to be ſtood upon.

AND if we do not act, as it commands us; we ſhall not only depart from the Nobleneſs of a Chriſtian Spirit, but we ſhall take ſuch a courſe, as that a cancell'd Obligation may re-

turn

turn upon us, as it did upon that wicked Servant in Saint *Matthew*; who, becauſe he did not forgive his Brother a ſmall Debt, after his Lord had ſo freely forgiven him a greater one, was afterwards taken and caſt into Priſon, becauſe he had not compaſſion on his Fellow-ſervant, as his Lord had pity on him.

IN all our humble Applications to God Almighty we both hope and pray, that he would *not be extreme to mark, what we have done amiſs*, but overlook our manifold Infirmities; and I dare ſay, he is very unmindful of Humane Nature it ſelf, who can harden himſelf againſt all Compaſſion to his Brethren, when at any time they are miſtaken or ſurprized.

THEREFORE let Juſt and Equal be thus ſtated; what common Reaſon, or the Letter of the Law will admit, may be accounted *juſt*; but *equal* conſiders all Circumſtances, and allows for Errors or any unavoidable Accidents; *To be Juſt*, is to demean our ſelves according to the Laws of the Place, wherein we live; *To be equal*, is to conſider all Things, that are reaſonable, and to act accordingly.

FOR this temper of Mind will render us Gracious and Merciful; conſequently moſt like unto God, who is *Juſt and Righteous in all his Ways, full of Mercy and Compaſſion*; for it is every ones Tenure and Security; where this Virtue doth not take place, there will be nothing but Fraud and Cozenage, and every Man will be unſafe; it ſupports Human Society,

which otherwiſe would ſoon fall into Strife and Confuſion; it is agreeable to the Principles of our Natures; we were made to theſe Things, and we force our ſelves, and offer Violence to our Faculties, whenever we do an unjuſt Action, that is Cruel or Unrighteous: It is the Right of every Caſe, and a Man's greateſt Wiſdom is ſeen in finding that out, and his Goodneſs, in complying with it; and if we keep to this Rule of doing always what is Right and Fit, we ſhall be juſtified, whenever we are ſummoned to give an account of our Actions; we ſhall be delivered from the ſeverity of Puniſhment, the end of which is either to *ſupport* Right, or to *be Exemplary*, that others may be with-held from following bad Examples; in fine, the practice of this Virtue will remove from us all ſuſpicion of Arbitrarineſs; which is the fouleſt Imputation, that can be put upon any Man, that he affects to maintain *Self-will*; but to live in the *practice of Equity*, gives eaſe to the Mind, and to do thus, is ever well-pleaſing in the ſight of God.

WHEREAS he, who is diſpoſed to follow the heels of the Law, *may*, as the Proverb warns him, have his Teeth ſtruck out, for *Summum jus eſt ſumma injuria*; upon many emergent and unforeſeen Occaſions, and as the Circumſtances of Things alter, ſo doth the Law; and many times it ſo falls out, that whoſo keeps moſt ſtrictly to the letter of it, is in danger of committing the groſſeſt Iniquities.

HITHERTO

HITHERTO we have placed the whole Sum and Streſs of *Common Juſtice* in theſe two Words, *Suum cuique*; yet it is moſt true, that he, who puts into a Madman's Hand his *own* Sword, is certainly the madder Perſon of the two; To murther ones own Siſter, or Mother, is the blackeſt Crime, and the moſt Savage of any, Man can be guilty of; yet *Horatius Cocles* and *Oreſtes* deſerved their Pardons: Thus a thouſand Circumſtances may ariſe to mollifie the four Precepts of the Law; by reaſon of which, its ſtrictneſs, may in ſome caſes be diſpenſed with.

WHEREFORE in many Commonwealths, Law and Equity have diſtinct Courts, and Supreme Powers have always challenged a Prerogative to temper the rigour of Laws; and the Style of the *Chancery* Court in *England*, is *Teſte me ipſo*; by which the Prince reſerves to himſelf the moderation of the Law; therefore it is called *the King's Conſcience*, tho' in the keeping of the Chancellor. And it is abſolutely neceſſary this ſhould be ſo, that through a dark and long Journey, full of Briars and Brambles, we may at length come at *Equity*; for Lawſuits muſt be uncertain, ſo long as the Lawyers ſeek not for their Judgments in their own Breaſts, but in the Precedents of former Judges; as the ancient Judges ſought the ſame, not in their own Reaſon, but in the Laws of the Empire; beſides there is ſcarce any Thing ſo clearly written, that when the Cauſe thereof is

forgotten, may not be wreſted by an *Ignorant Grammarian*, or a *Cavelling Logician*, to the Injury, or the Deſtruction of an honeſt Man.

THIS hath made *Juſtice* appear ſo perplexed a Thing; the mighty Commentaries upon it have brought a Cloud upon that which elſe would ſhine forth in all the brightneſs of Truth and Sincerity: Thus the Scripture it ſelf hath ſuffered by Expoſitions, and the ways of *Juſtice* by the craft of Advocates and Clerks, have been made to look like thoſe of Fraud, myſterious and crooked: Thus *Judgment* is turned into *Wormwood*: for it is embittered by *Injuſtice*, and *delays* make it Sour. But that *Juſtice*, whoſe Character we give now, is a ſweet and tender Virtue, as much an Enemy to hard Conſtructions, and ſtrained Inferences, as it is to Tortures and Racks: Patience and Gravity always attend it; which prepare its way to a juſt Sentence, as God uſeth to prepare *his*, by *raiſing Valleys*, and *taking down Hills*; ſo doth *Juſtice* encourage the *Modeſt*, and ſuppreſs the *Preſumptuous* and *Bold*; chiefly thoſe, who are *Contentious*, and ſuch, as are full of Shifts and Tricks, whereby they would pervert her direct Courſes, and ſtrive to bring her into oblique Lines and Labyrinths: For theſe Men would make her Courts like to the *Buſh* in the Fable, to which while the Sheep fly for ſhelter in bad Weather, they are ſure to looſe part of their *Fleece*: But where *untainted*

The Reaſon why Juſtice hath appeared ſo perplexed a Matter.

Juſtice

Juſtice prevails, there undoubtedly is true Policy; which are ſo far from having an Antipathy to each other, that they are like the Spirits and the Sinews, and moves with the other continually: And that Throne, which hath theſe two for its *Supporters*, muſt be like *Solomon's*, ſupported by *Lyons* on both ſides, Creatures moſt vigilant againſt all Onſets, and moſt couragious to Reſiſt them.

BUT *Atheiſtical Politicians* make *Juſtice* an *artificial Thing*, framed only by Men and Civil Laws; as if it was the peculiar Priviledge of Mankind, to be born free from all Duty and Morality: Thus they ſlander Human Nature, and make a *Villain* of it. For if there be nothing in its own Nature unlawful or unjuſt, then muſt the lawfulneſs or the unlawfulneſs of all Actions depend upon a Man's Will; but by this means, no Laws could ever be eſtabliſhed in the World; becauſe a Man might by his *Will*, diſoblige himſelf, and make an *unlawful* Action *Lawful*, as he pleaſes: Beſides, if nothing is unjuſt by Nature, then there can be no Laws of Nature; and if there be none of theſe, then there can be no *Covenants*, becauſe *Covenants* without *natural Juſtice* are meer *Words* and *Breath*; and if there are no *Covenants* founded upon natural Juſtice, it is as impoſſible to gather Mankind into Bodies Politick, as it is to tie knots in the Wind or the Water.

Atheiſts make Juſtice an Artificial thing.

No Covenants without natural Juſtice.

MOREOVER, if the real Obligation to obey the Laws of *Juſtice*, be only from the fear of *Puniſhment*, then might Men juſtly break any Laws, for their own Advantage, if they can reaſonably promiſe themſelves *Impunity*: And whenever they have Power, they may oppoſe Civil Authority, which according to this *Hypotheſis* is an *artificial Thing*, and nothing elſe but *Force*: If it be ſo, then there could never be any Government, which *Violence* cannot, but ſome *Natural Bond* muſt hold together: Which *Bond* can be no other, *than Natural Juſtice*; which is not a Creature of the People, and of Men's *Wills*, but hath a ſtamp of the Divinity upon it. For had not God and Nature made a City, had not they made Superiority and Subjection with their reſpective Duty and Obligation; neither Art, nor Force could ever have done it: Wherefore to deny the mutual Reſpects, and *rationes rerum* to be unchangeable, will ſpoil God himſelf of that *univerſal Rectitude*, which is the greateſt Perfection of his Nature; for then *Juſtice*, *Faithfulneſs*, *Mercy* and *Goodneſs*, will be but contingent and arbitrary Iſſues of the *Divine Will*; but if *Juſtice* be, as moſt certainly it is, an indiſpenſible Perfection in God, then there is an eternal Relation of Right and Equity betwixt every Being, and the giving it that, which is its Propriety; if *Faithfulneſs*, then there is an indiſpenſible Agreement betwixt a Promiſe, and the Performance of it; if *Mercy*, then there is an unalterable Suitable-

neſs

neſs or Harmony, betwixt an indigent Creature and Pity; if *Goodneſs* and *Bounty*, then there is an everlaſting Proportion, between *fulneſs*, and its ſpreading it ſelf abroad for the benefit of the Creation. If theſe Things be not eternal and indiſpenſible Perfections; then their Contraries, *Injuſtice*, *Unfaithfulneſs*, *Cruelty*, *Malice*, and whatever goes to the Conſtitution of *Hell* it ſelf, might have been made the higheſt Perfections of the Divine Nature; which is ſuch a Blaſphemy, as cannot be named without trembling.

To conclude; ſhould we endeavour to deliver, what *Ariſtotle* hath left us concerning this *Virtue*, having ſpent about *Juſtice* alone the whole fifth Book of his *Ethicks*, we might prove tedious, if not infinite; much more, ſhould we follow thoſe endleſs Diſcourſes, which Men have put together by way of Comment upon the Text of their *Civil Law*: The Wiſe Emperour, who was the Founder of their *Law*, as foreſeeing the Miſchiefs, that would thence ariſe, ſtrictly commanded, that nothing ſhould be written by way of Expoſition, but only as he called them, *Paratitla*: Long time was this Charge obſerved, before there was any Line written upon this Subject; but as ſoon as ſome forward Men had broken up the Banks, that were ſet them, there iſſued forth ſuch a Torrent of Writers, as (Divinity only excepted) have been hardly found in any other Science,

The infinite Comments upon Juſtice condemned.

ence. It is not much more, than 400 Years, ſince, that *Irnerius* and *Accurſius* began to write; but there followed upon them ſuch a Rabble of Scriblers, that our whole Libraries have been too little to hold them; ſo fertile have their Wits been, either in opening the Paths of *Juſtice*, or in contriving *by-ways to Injuſtice:* If therefore you would hear more concerning *Juſtice*, I muſt recommend you to *Ariſtotle*, or to the Interpreters of the *Law*, if at leaſt their Multitude do not confound you: But this Obſervation we may make in the courſe of common Juſtice, that the *written Law* is like to a ſtiff *Rule of Steel* or Iron, which will not be applied *to the Faſhion* of the Stone or Timber, whereunto it is laid; and Equity (as *Ariſtotle* ſaith well) is like to the *leaden Rule* of the *Lesbian Artificers*, which they might at pleaſure bend to every Stone of whatſoever Figure: And that we may conclude this Head in the Language of *Ariſtotle*, out of an *Arithmetical Government* (as we may call it) by rigour of *Law*, and *that Geometrical* Judgment at the pleaſure of a *Chancellor*, well tempered together, the *ſweeteſt harmony* of *Juſtice* muſt needs ariſe.

Of Intellectual VIRTUES.

FROM Virtues of a more troubleſom and tumultuous Nature, for ſuch all *Moral* Virtues are, which conſiſt in the Moderation of our *Paſſions*, that are nothing elſe, but *Winds* and *Floods*, troubling our Quiet; we come now to a more ſerene and peaceable Order of Virtues, which we call Intellectual, and conſiſt in that part of the Soul, which hath Reaſon and Underſtanding: Theſe are in Number Five, *Ars*, *Prudentia*, *Scientia*, *Intellectus*, *Sapientia*: For all Things, about which we buſie our ſelves, are ranged under theſe three Heads, *Profit*, *Peace*, and *Truth*; Profit, which is the God of the World, is the proper Subject of that Virtue, we call Art, and is nothing elſe, but Diligence in getting a Livelihood, and means to Subſiſt.

Profit the Subject of Art.

THE Virtue, which is employed in managing our Peace, we call *Prudence*; for all endeavour for quiet and good Order, and decent procuring and bringing about our Induſtry for livelihood, for mutual Aſſociation, and all other helps of good Order, and fair demeanour amongſt our ſelves, either in *ſingle Life*, or in *Families*, or in *Commonwealths*, which are nothing elſe, but Collections of Families,

Peace the Subject of Prudence.

milies, yea, of managing War it ſelf, ſince *War* is never undertaken but for Peace; all theſe are the Off-ſpring and Iſſue of *Prudence*.

Truth the Subject of Science, &c.

THE laſt Thing, which we labour about, and indeed is moſt proper and agreeable to the Rational Soul, is Truth, the moſt excellent of all other Things, if we know how truly to value it: To this belong the other three Virtues, *Science*, *Underſtanding* and *Wiſdom*, all which ſpend themſelves in the inveſtigation of Truth.

BY the way, I have often wondered, how Juſtice eſcaped out of the Number of Intellectual Virtues; for it hath very little in it, why we ſhould account it among the Morals; ſince it is not converſant in the moderation of any Paſſion, or in holding a Mediocrity betwixt two Extremes, which two Things formally conſtitute every Moral Virtue; but every Act of it is purely Rational, and partakes little with the ſenſitive Part: But thus it hath pleaſed our great Maſters in this Faculty, we now ſpeak of, to range the Virtues; and having Diſcourſed of Juſtice among the Morals, we will take no farther notice of it, but deſcend forthwith to the Explication of the Intellectuals; and Firſt,

Of

Of Art.

NOW we enter the *Work-houſe* of Virtue, where Art manages all the Tools and Materials; and in Human Life, we are much more beholden to thoſe, who invented *Plowing* and *Sowing*, than we are to the finer Wits, who have conveyed to us nothing but the abſtracted Ideas of Science, and the airy Notions of Metaphyſicks; which are like the curious Augmentations, concerning Quantity and Motion in natural Philoſophy; if they only hover aloof and are not ſquared to particular Matters, they may give an empty Satisfaction, but no Benefit, and rather ſerve to ſwell, than fill the Mind: But whatever we ſee in Cities or Houſes, above the firſt Wilderneſs of Fields, the meanneſs of Cottages, and the Nakedneſs of Men, muſt be aſcribed to the Works of Art: Therefore we are now to ſhew, how excellent and uſeful Virtue is, in the eſtabliſhed ways of Life: For altho' the Studies of Men are various, according to the difference of thoſe Callings, to which they apply themſelves, or the Tempers of the Places, wherein they live; yet the whole Trade and Buſineſs among them, doth depend as much upon common Honeſty, as War doth upon Diſcipline; and without which, all

The Work-houſe of Virtue.

The Buſineſs of Life depends upon common honeſty.

all would break up, Merchants would turn *Pedlars*, and Soldiers *Thieves*. But upon the Principles of Honeſty, we work chearfully, our Life is pleaſant, and we are conſtant to our Purpoſes, when the following of Profit, without regard to theſe Principles, will bring continual vexation upon us. Wherefore *Tully* in his Offices, blames the corruption of Time and Cuſtom, that the Word *Profitable*, ſhould be perverted inſenſibly to the Signification of ſomewhat, that may be ſeparated from *Honeſty*; as if any Thing could be *profitable*, that were not *honeſt*, or any Thing *honeſt* without being *profitable*, an Error of the moſt pernicious Conſequence imaginable to the Life of Man: From the not underſtanding this Matter aright, it often comes to paſs, that we have a cunning Artificial ſort of People, in great Admiration, miſtaking Craft for Wiſdom: This Opinion is by all means to be rooted out from among Men, and this following Perſwaſion, erected in the ſtead of that, there is no compaſſing the end we aim at, by fraudulent and indirect Courſes, but only by juſt Dealings and honeſt Counſels.

So that if that be true, which is commonly obſerved, that Men are wont to prove ſuch kinds of *Chriſtians*, as they were *Men* before, and that Converſion does not deſtroy, but exalt our Tempers; it may well be concluded, that the diligent Man in his Employment, is nearer to make a modeſt, and an humble Chriſtian,

ſtian, than the Man of Speculative Science, who is proud of his Knowledge; for a true Preparation for the next Life, is not at all inconſiſtent with Men's conſulting of their Happineſs in this World, or being employed about Earthly Affairs; the honeſt purſuit of the Neceſſaries, and of the Conveniences of a mortal Condition, by juſt and regular Ways, is by no means contradictory to the moſt real and ſevere Duties of a Chriſtian; it is true indeed, an irregular Proſecution of Profit or Gain, is an Offence to Religion; but ſo it is alſo to right Reaſon, and Nature it ſelf: And it is a wrong Conception of the State of Grace, if Men believe, that when they enter upon it, they muſt preſently caſt away all the Thoughts and Deſires after the Poſſeſſions of this World; but when we are bidden not to *think our own thoughts*, it is not intended, that we ſhould forbear all natural Actions and Inclinations; ſo it muſt be lawful for the ſtricteſt Chriſtian, by the help of honeſt Arts, to provide for the Neceſſities of this Life; elſe the Condition of Men would be worſe, than that of the Beaſts, that periſh; ſeeing to them it is natural to ſeek out for all the ways of their own Preſervation.

The diligent Man makes the beſt Chriſtian.

IT muſt be confeſſed, that there may be an *Exceſs*, as well as *Defect*, in Men's Opinions of Holineſs; and then I will make no Scruple to ſay, that the virtuous Man defiles not his Mind, when he labours in the works of an honeſt

neſt Art to advance his Profit; the Diverſion it gives him, will ſtand with the greateſt Conſtancy, and the delight of purſuing it, with the Truth and Reality of Religion: Which is indeed an Heavenly Thing, but not utterly averſe from making uſe of the Rules of Human Arts; wherefore it is not the beſt Service, that can be done to Chriſtianity, to place its chief Precepts ſo much out of the way, as to make them unfit for Men of Buſineſs, whereas the beſt part of Religion is Practical, and her chiefeſt Precepts are thoſe, that govern the private Motions and Paſſions of our Minds; thoſe are its moſt excellent Rules, which calm our Affections, and conquer our Vices; and the Works of practical Religion are no leſs wonderful, than thoſe of Art, which we now ſpeak of; for in whatever place of the World Arts have been deſtroyed, Barbarity hath prevailed; inſomuch, that if *Ariſtotle*, and *Plato*, and *Domeſthenes*, ſhould now ariſe in *Greece* again, they would ſtand amazed at the horrible Devaſtation of that, which was the *Mother of Arts*, and at the Ignorance as well as Incivility, that hath taken its Seat: And if *Cæſar* and *Tacitus* ſhould return to Life, they would ſcarce believe this *Britain*, and *Gaul* and *Germany*, to be the ſame, which they deſcribed; they would now behold 'em covered over with Cities and Palaces, which were in their time over-run with Foreſts and Thick-

Chriſtianity approves of the works of honeſt Art.

Barbarity prevails when Arts are deſtroyed.

Thickets; they would ſee all manner of Arts flouriſh in theſe Countries, where the chief *Art*, that was practiſed when they lived, was that barbarous one, of *painting their Bodies*, to make them look more terrible in Battel.

HENCE it is remarkable, that where-ever Arts have been Planted, there Humanity, good Manners, and the Seeds of Religion have encreaſed; and ſo long as there remains any corner of the World without *Civility*, *Artificers* are the moſt likely and fitteſt Perſons, to ſubdue the rudeneſſes of Mankind: And it was ſaid of Civil Government by *Plato*, that the World will be beſt ruled, when either Philoſophers ſhall be choſen Kings, or Kings ſhall have Philoſophical Minds; and I will affirm the like of *Philoſophy*; it will then attain to Perfection, when either the followers of *Art*, ſhall have Philoſophical Heads, or the Philoſophers ſhall have Mechanical Hands; for thus the Conceptions of Men of Knowledge, which are wont to ſoar too high, will be made to deſcend into the *Material World*; and the Flegmatick Imaginations of Men of Trade, which uſe to grovel too much on the Ground, will be exalted: And the Power, as well as the Value of *Art*, may be proved by one Inſtance, and it is of *Archimedes*, who did Wonders, by applying his Skill in the Mathematicks to the *Practices* and *Motions of manual Trades*; his Succeſs was ſo prodigious herein, that the true

Religion and good Manners Flouriſh, where Art is encouraged.

Contrivances of his Hands, did exceed all the *fabulous Strength*, which either the *Antient* Stories, or *modern* Romances have beſtowed on their *Heroes*: He alone ſuſtained the Burden of his Falling Country; he alone kept the *Romans* at a Bay, to whom the whole World was to yield: For neither Seas nor Mountains, neither Fleets nor Armies, could reſiſt the Force of his Engines, which are the greateſt Powers of Nature, and of Men.

As therefore thoſe Men are moſt Happy, who are ſtill labouring to improve their Minds in *moral Virtues*, which have ſuch a mutual dependance, that no Man can attain to *Perfection* in any one of them, without ſome degree of the other; ſo that Country is ſtill the Richeſt and moſt Powerful, which entertains moſt Manufactures; for the *Hands* of Men employed *are true* Riches, and where this is done, there will never a ſufficient matter for Profit be wanting; but where the Ways of Life are few, the Fountains of Profit will be poſſeſs'd by Few, and ſo all the reſt muſt live in *Idleneſs*, on which inevitably, enſues Poverty.

Where Arts abound, there are Riches.

For *Idleneſs* is that Defect which is oppoſite to *Art*; for the *Arts* of Men's Hands are ſubject to the ſame Infirmity with *Empire*, *the beſt Art* of their Minds, of which it is truly obſerved, that whenever it comes to ſtand ſtill, and ceaſes to advance, it will ſoon go back

Idleneſs the cauſe of very ill Effects.

back and decreaſe: So if we ſhall caſt an Eye on all the Tempeſts, which ariſe within our Breaſts, and conſider the Cauſes and Remedies of all the violent Deſires, malicious Envies, intemperate Joys, and irregular Griefs, by which the Lives of moſt Men become miſerable or guilty, we ſhall find, that they are chiefly produced by *Idleneſs*, and may be moſt naturally cured by *Buſineſs*: For whatever *Art* ſhall be able to buſie the minds of Men with a conſtant courſe of *innocent Works*, or to fill them with as vigorous and pleaſant Images, as thoſe ill Impreſſions, by which they are deluded; it will certainly have a ſurer effect in the compoſing and purifying of their Thoughts, than all the rigid *Precepts* of the *Stoical*, or the empty Diſtinctions of the *Peripatetick Moraliſts*.

The Diſeaſes of the Mind cured by Buſineſs.

Now then it is required in that *Study*, which ſhall attempt according to the force of Nature, to cure the Diſeaſes of the Mind; that it keep it from *Idleneſs* by full and earneſt Employments, and that it poſſeſs it with innocent, various, laſting, and even ſenſible Delights: Therefore where Induſtry and Trade do fill the Thoughts, as it does the whole Soul of the People in *Holland*; you ſhall find none of thoſe Diſtempers, that infect the Minds of the Slothful and Unactive; Strangers among them are apt to complain of the *Spleen*, but thoſe of the Country ſeldom or never; which I take to proceed from their being *ever buſie*, and eaſily ſa-

tisfied; for this ſeems to be the Diſeaſe of People, that are *Idle*, and is incident to all Men at one time or other, from the Fumes and Indigeſtion, from the common Alterations of ſome inſenſible degrees in Health and Vigour; or from ſome Changes, or approaches of change, in Winds and Weather, which affect the finer Spirits of the Brain, before they grow ſenſible to other Parts; and are apt to alter the Shapes or Colours of whatever is repreſented to us by our Imaginations, whilſt we are ſo affected; yet this effect is not ſo ſtrong, but that Buſineſs or Intention of Thought, commonly either reſiſts or diverts it: But ſuch as are *Idle*, or know not, from whence theſe Changes ariſe, and *trouble* their Heads with Notions *and Schemes of general Happineſs or Unhappineſs* in Life; upon every ſuch Fit they begin Reflections on the Condition of their Bodies, their Souls, or their Fortunes; and as all Things are then repreſented in the worſt Colours, they fall into melancholy Apprehenſions of one or other, and ſometimes of them all; theſe make deep Impreſſions on their Minds, and are not eaſily worn out by the natural returns of good Humour: But this is a Diſeaſe too refined for a People, whoſe Heads are bent upon laborious *Arts*; they are well, when they are not *ill*, and pleaſed, when they are not *troubled*; they ſeek their Happineſs in the common Eaſes and Commodities of Life; never amuſing themſelves with the more Speculative Contrivances of *Paſſion*, or *Reſentments* of Pleaſure.

WHICH

WHICH brings me to the other *Extreme*, that is contrary to *Art* in the Exceſs: Which is that Error of Mens Labours in all Ages, when they have ſtill directed them to improve the *Arts* of *Pleaſure*, more than thoſe of *Profit*: Hence it is that Men are extravagant in painting their Coaches; when their Heads would be better employed in inventing new Frames for Carts and Ploughs; they are at a prodigious Charge for the Faſhions of Cloaths, when they might ſpend their time better in deviſing new Materials for Cloathing, or in perfecting thoſe we have; the Furniture and Magnificence of Houſes is riſen to a vaſt Expence within our Memory; but Men would improve their time much better, and Exerciſe a far more uſeful *Art*, in ſtudying how to order *Timber* better, *harden Stone*, *improve Mortar*, and *make firmer Bricks*: If Men would be perſuaded to follow the beneficial Arts of Life, and not be guided by vain Fancies, we ſhould not be ſo overwhelmed, as we are, by *Gaudineſs* and *Superfluity*; ſo debauched by *Pride* and *Luxury*.

The miſchief of improving Arts of Pleaſure, more than thoſe of Profit.

NOW then I will proceed to exhort the Man who hath moſt leiſure, to proſecute earneſtly all the uſeful *Arts of Life*; and for his Encouragement in theſe Ways, I will briefly lay down before him, the Advantages he will gain by them.

Firſt, THE uſual courſe of Life of the *Gentleman*, eſpecially in *England*, is ſo well placed,

ced, like *Virtue* between two *Extremes*, between the troubleſom Noiſe of *pompous Magnificence*, and the baſeneſs of Avaricious *Sordidneſs*; that the true Happineſs of living according to the Rules and Pleaſure of uncorrupt Nature, is more in their Power, than any others: To them in this Way of Life, there can nothing offer it ſelf, which may not be turned to a Philoſophical uſe; if they will conſider the Heavens, or the Motions of the Stars they have in the Country a quieter *Hemiſphere*, and a clearer Air for that purpoſe; if they will obſerve the Generations of living Creatures, their Stables and their Ponds, their Parks and their Kennels will give 'em eternal matter of Enquiry; If they would advance their Fruits or their Plants, then the Paſtures and Orchards, the Groves and Gardens furniſh them with perpetual Contemplations. And from their Sports, Hunting, Hawking, Fiſhing, Fowling, they may receive as much ſolid Profit, as they do Delight.

The Advantage Gentlemen have above others.

FOR if the *Gentleman*, who is ſo much at leiſure, can be brought to the love of ſome *Art* or *Buſineſs*, the World would become more Active and Induſtrious; conſequently the Happineſs of Mankind would be much promoted, for that the Minds of all ſorts of Men would be ſo taken up in ſome profitable *Art* or other, that they

Men moſt at leiſure, may much advance the Happineſs of Mankind by loving ſome Art or Buſineſs.

they would not have time to think of thoſe Things, that diſturb the Peace of Human Societies: And let 'em not imagine, that Buſineſs doth debaſe them, or corrupt their Blood, becauſe where *Arts* do moſt Flouriſh, there the greateſt Riches and Power are Eſtabliſhed; and if that be true, that every Thing is preſerved and reſtored by the ſame means, which did beget it at firſt; they may then believe, that their preſent *Honour* cannot be maintained by intemperate Pleaſures, or the gaudy ſhews of Pomp, but by true Labours, and induſtrious Virtue; and if we enquire into the Ways of *Life*, of ſome of the greateſt Men, that have lived in times paſt, we ſhall find, that amidſt the Government of Nations, the diſpatch of Armies, and noiſe of Victories, ſome of them diſdained not to *work with* a Spade, to dig the Earth, and to cultivate with triumphing *Hands*, the *Vine*, and the *Olive*.

THESE indeed were in Times, of which it were well if we had more Footſteps, than in ancient Authors; then the minds of Men *were innocent* and *ſtrong* and *bountiful*, as the Earth, in which they laboured; then the Vices of Human Nature were not their Pride, but their Scorn; then *Virtue was it ſelf*, neither adulterated by the *falſe Idols* of Goodneſs; nor puff'd up by the empty Forms of Greatneſs; as it has been in ſome Countries of *Europe*, which are arrived at that Corruption of

Conquerors and other Great Men have laboured with their Hands.

Manners, that perhaps ſome *ſeverr Moraliſts* will think it had been more needful for me to perſuade the Men of this Age, to *continue Men*, than to turn *Philoſophers*.

Diligence hath done the moſt wonderful Things.

HOWEVER, there is nothing, whoſe promoting is ſo eaſie, as *Diligence*, when it is once ſet on Foot; an Inſtance whereof is the *Hollanders*; at firſt they were as *Lazy*, as ſome others; but when, by the Number of their People they were forced to look Abroad, to Trade, to Fiſh, and labour in the Mechanicks; they ſoon found the *ſweetneſs*, as well as *Toyl* of their *Diligence*; their *ſucceſſes* and their *Riches* ſtill added new heat to their Minds; and thus they have continued *improving*, till they have not only diſgraced, but terrified their Neighbours, by their *Induſtry*. The true Method of encreaſing of which is, by that courſe, which ſome have begun in *Philoſophy*, by *Works* and *Endeavours*, and not by the Preſcriptions of Words or Paper-Commands: For if our Labourers had been as Diligent, as our Managers of Law-Suits, we had proved not only the moſt *Laborious*, but the beſt *temper'd* Nation upon Earth: When the moſt diſagreeing Parties may lay aſide their Names of Diſtinction, and calmly conſpire in a mutual *agreement* of *Labours*; a *Bleſſing*, which anſwers that *Evangelical Promiſe*, that the *Lion* and the *Lamb* ſhall lie *down together*; for in the *Arts* of *Life* Men do not only converſe without Violence or Fear, but

but they *work* and *think* in Company, and confer their help to each others Advantage: For ſhould we look back to the beginning of the World, all would appear an *America* to us; an uncultivated Deſart, a wild Habitation; neither had Man any *Property*, before his *Labour* made him a Title: Wherefore the firſt *Commoners* of the Earth did employ their Heads about getting the neceſſary Supports of *Life*, and there ended their *Deſires*; the latter Inventions of *Gold*, *Silver* and *Diamonds* being Things, that Phancy or Agreement hath put a Price upon more, than real Uſe: *Nature* unaſſiſted by *Art*, did once furniſh all the Neceſſities of Mankind, but ſince they have multiplied ſo much, many *Arts* have been found out, not only to anſwer the daily *Needs*, but the many *Conveniences* of Human Life: Hence it is, that we have now *Bread*, *Wine*, and *Cloathing*, in the room of *Acorns*, *Water*, and *Skins*: For whatever Valuation the three firſt bear above the latter, is altogether owing to the Hand of *laborious Art*; which how much they exceed the other in *intrinſick Worth*, as ſoon as we have computed; we ſhall then ſee, how much the *Devices and Operations of Art* have made the far greateſt part of the value of Things, we enjoy in this World: For *Nature* doth not only afford Materials for *Art* to work upon: ſo that when we reckon into every Loaf of Bread, that is eaten, the Pains and Skill of the many Artificers

All Property did ariſe from Labour.

ficers before Corn is wrought into Bread, we muſt admire the effects of Induſtry, and the Wiſdom of God in his wiſe diſpoſal of this part of his Creation, who hath given it to the uſe of the *Induſtrious* and *Rational*, not to the Phancy or Covetouſneſs, of the *Senſual* or the *Contentious*.

HENCE we may infer the neceſſity *of a Calling* in all Orders of Men for their better leading a profitable and virtuous Life; for Man is very active by Nature, and if he hath no Vocation to buſie himſelf in, he muſt needs be doing ſomewhat, that is Evil; as in the caſe of *lazy Monks*, and begging *Fryars*, thoſe *ſlow Bellies*, who by their *unlawful Vows*, and *affected Poverty* renounce all honeſt Induſtry, and enrich themſelves not only with the *Widows Houſes*, but with the fatteſt Lordſhips of a Country; or in the caſe of thoſe, who think themſelves priviledged from taking Pains by their *Birth*, *Breeding*, and *Eſtates*; by which means their whole Life is ſpent either in doing nothing, or that, which is worſe: Now theſe Perſons ſhould look into the Hiſtories of their Anceſtors, and obſerve by what Steps they raiſed their Houſes to the height of Gentry, or Nobility; it was done either by *ſerving in the Camp*, *ſweating at the Bar*, *waiting at the Court*, *adventuring on the Seas*, or by *bartering in the Shop*; if it be ſo, then they uſurp their *Arms*, if they do not inherit their *Virtues*: And if Mankind would would judge truly of their Condition, as to the account

account they muſt give to God of their ſeveral *Talents*, the Conſideration of their *Works*, rather, than of their *Diſpoſitions*, will afford 'em the beſt Aſſurance; becauſe their Gifts and Abilities both of Body and Mind, being *in the Brain* or *Hand*, are at a greater certainty, than their Inclinations, which are ſeated *in the Heart*, that is *deceitful above all things*.

Of PRUDENCE.

AFTER Men have choſen an *Active Life*, the next, and chiefeſt Vertue, they are to ſeek for, is *Prudence*, to guide them in the juſt Government of their Actions: The Philoſophers are very much puzzled about the Nature of this *Virtue*; ſome will have it, that we cannot be Happy, if any the leaſt Sorrow and Trouble comes near us; therefore they adviſe their *prudent Man* quite to leave the World, which is beſet with theſe *Thorns*; they would not have him converſe with Mankind, or enter upon any Employment; ſo in the caſe of *Temperance*, they cannot tell, how any Man ſhould practice this *Virtue*, unleſs he wholly reject all Invitations to *Feaſts* and *Banquets*.

Prudence the beſt Guide of our Actions.

NOW the *Prudence*, which we recommend, is very different from that which the Philoſophers have preſcribed, and is always joined with Goodneſs; for

Good and Diſcreet the ſame.

for *Good* and *Diſcreet* are Terms convertible; no Man can be indeed good without *Prudence*; no Man *prudent*, unleſs he be good; theſe Virtues ought to accompany each other; and when they do ſo, they are the beſt defence a Man hath againſt Griefs, Troubles, Loſſes, Diſappointments, and all the Evils of this *mortal State*.

WE are therefore to enquire, what this *Prudence* is, by which we muſt guide our Affairs; in general this may be ſaid of it; that it is that Virtue, which muſt govern all the reſt; to which they owe their Value, and their Beauty; as will more fully appear, if we conſider, that by *Prudence*, alone Men are directed.

Firſt, To pitch upon a *right*, and a *worthy End* to all their Actions.

Secondly, To make choice of fit and proper Means to compaſs *this End*.

Thirdly, To be diligent, and perſevere in the uſe of thoſe Means, till they attain *their End*.

FOR he, who propounds little Deſigns to himſelf hath a mean and ungenerous Spirit; becauſe he aims at that, which is not worth his ſeeking; and the more earneſtly he purſues it, the greater is his Loſs and Diſappointment.

Secondly, IF a Man doth not accommodate proper Means for the obtaining of a noble End, he ſtarves his Cauſe, and declares, that he doth not know the *worth* of his *own Deſign*; ſo that his propoſing a good End, is more by Chance than Election; when he hath not *Prudence* to follow this End with fit and ſufficient Means.

Thirdly,

Thirdly, THO' his End be good, and the Means proper to effect it; yet if he be not conſtant to himſelf, but grow impatient of delay, and weary of his Poſt, before he is fully poſſeſs'd of the End, he drives at; his *Prudence* muſt be concluded to *be defective*.

BUT put theſe *three all together*, and in whomſoever they are found, I may affirm, that he is a Perſon *well qualified with Prudence*, either *for this*, or *the other World*.

FOR, as the *prudent Man* for this World is ever buſie in contriving the moſt probable Ways of gaining the moſt precious Things of it; his Head is ever at work; his Thoughts are watchful and intent; his whole Mind is in this very Matter, to promote his Fortune, and to ſettle his Intereſt; ſo the *prudent Man* in the Exerciſes of *Virtue*, caſts off all *Sloth* and *Negligence*; ſpends his Hours in Meditation upon the tranſitory State of the beſt Things here, and the certainty of Death and Judgment; ſo that he is conſtantly employed in ſtating his Accounts for this *great Day*, and in examining himſelf, how he is *prepared* for it: As the *prudent Man* for this World, who reſolves to be Rich, conſiders, that he muſt then be very Induſtrious in his Calling, and very frugal in his Expences; that he muſt deny his Eaſe, and his Appetites, and exactly *keep* his Accounts; for he, who indulges his *Belly*, and his *Sleep*, takes not the right way to encreaſe his Eſtate; and as he, who hath

The Behaviour of a prudent Man in Religion.

hath an Ambition to be highly honoured or preferr'd, will take care to offend no Body, but demean himſelf Civilly; will put up and conceal many Affronts; will do all Acts of *Courteſie* and *Beneficence*, that he can; as another, whoſe *Genius* leads him to ſearch for *Knowledge*, knows the *directeſt way* to it, is *ſedulous Study*, to peruſe good *Books*, frequent the beſt *Company*, and to render all uſeful to himſelf by *ſober Contemplation*: So the *prudent Man* in Virtue aims at the Enjoyment of God's Favour, and *Eternal Life* with him; therefore he applies himſelf heartily to the fitteſt Means for this End, which is to be *Holy*, and to *do Good*; to ſerve God faithfully, and to make uſe of all Opportunities of *redeeming* his Time; therefore thinking much of *Heaven*, and hoping to Land himſelf *ſafely there*, he will never *ſteer* his Courſe by a *falſe Compaſs*, by imagining, that he is in the *right way*, when he is of ſuch a Party, when he can diſpute hotly for this and that Opinion, or when he ſpends all his Zeal upon thoſe Things, that *periſh in the uſing*, and never go beyond this preſent State: As the *prudent Man* for this World doth not content himſelf with chuſing proper Means to *the Ends*, he follows; but when he is ſatisfied that the Means, he hath choſen, are fit, and ſuitable, he is never diſcouraged or baffled out of them by any Difficulties whatſoever; for Inſtance, no hardſhip diſheartens the Man, who deſigns to get Riches; he ſlights all the Labours and Cares

in

in his Way, becauſe he is ſtedfaſtly bent upon the Acquiſition of his Deſires; and as another Man, who is ſtrongly inclined to become Eminent in all ſorts of Learning, and to underſtand all Matters, that have been before him, knows well, that his Candle muſt never go out; that by *Pains* and *Watchings* he muſt contract pale Looks, and a ſickly Body; yet he is not caſt down by any of theſe Conſiderations: So the *prudent Man* in the buſineſs of Virtue, is ſure, that if he doth *good*, and lives *well*, he ſhall be Happy; therefore he values not the Reproaches of bad Men, nor the Afflictions that are to be endured; for he will never be beaten off from his intended Purpoſe by any ſuch, or greater Diſcouragements: As a Wiſe Man for this World looks upon it, as a notorious Mark of *Folly*, for a Man to run upon any Thing at all Adventures; as he is wary and ſuſpicious, ſo that he will not truſt his Fortune in every Bodies Hands, nor take the Counſel of a Man, whom he thinks not to be honeſt, or that he imagins, will impoſe upon him: So the *prudent* Perſon, for the cauſe of Virtue, builds his Faith and Hope for a better World, with as much Care and Caution; therefore he is not apt to be miſled by every Impoſtor, but contemns thoſe Mountebanks in Religion, who by fair Stories, and ſpecious Gulleries, *wheedle Men* out of their Senſe and Reaſon. This he doth, becauſe he

A virtuous and prudent Man values not Reproaches.

A Religious prudent Man is not eaſily miſled.

he is as careful of his Religion, and as watchful againſt Cheats, as the cunning Man for this World is wont to be, for advancing his ſecular Ends and Intereſts: For which purpoſe he will watch the proper Seaſon of doing any thing, and will never let it ſlip; ſo the *prudent Man* in the Welfare of *Virtue* lays hold of all Opportunities for the benefit of his Soul; he makes uſe of the preſent time, and conſiders, if his Work be not done now, it will never be done at all.

So far the *Parallel* goes between a *prudent Man* for this World, and for Virtue; but here we cannot but bewail the ill State of Things, that Men ſhould ſtrive to be more Diſcreet in the little Affairs of this Life, than they are in Matters of much more Importance to them; the unreaſonableſs of which will appear in theſe four Particulars.

The unreaſonableneſs of being more prudent for this World, than for Virtue.

Firſt, It is manifeſt, that a good Man hath a nobler End to purſue, than the Men of this World can pretend to; for how low a Deſign is it! how unworthy a Rational Being, to heap up Wealth, when he knows not how ſoon he may be taken away from it, or that waſte away and leave him: With an ambitious Perſon it is juſt ſo, he hath laboured all his Days to become Great and Honourable; when he hath effected it, his Name is only toſs'd too and fro, by the Envy of the World; but ſuppoſing that Riches could be durable,

rable, or that Honour were a certain Thing; yet the Poſſeſſions of this Earth in their moſt flouriſhing Condition, are not to be compared with the Enjoyments of a virtuous Man; which are chiefly, to have Peace with God, and with his own Mind; now if a virtuous Man hath a greater and more deſirable End of his Actions, it is very unreaſonable, that he ſhould be outdone in Prudence or Care, in the working out his Salvation.

Secondly, As a virtuous Man hath the beſt End, ſo the Means, that he hath to it, are much more certain, than all the Methods of the World are: For *Solomon* hath aſſured us, that here the Race is not always to the Swift, nor the Battel to the Strong; one in all likelihood would think, that the ſwifteſt *ſhould winn the Race, and the ſtrongeſt the Battel*; yet the wiſeſt Man, and the beſt Judge of the true Valuation of all Things below, hath determined quite otherwiſe; the beſt human Means, though never ſo well fitted to their Ends, do often miſcarry; for after a Man hath run the utmoſt Dangers, and hath ſpent his Life in continual Care for an abundance of Worldly Goods; a *thouſand Accidents* may, and do fall out to deveſt him of it; when another hath uſed all his Art and Wit to build up a Reputation, a *vulgar Breath* ſhall blaſt it all: Whereas the means, which the *lovers* of Virtue uſe to their End, will never fail them; for never any one was diſappointed of a peaceable Mind, who ever was ſo prudent, as

to manage the courſe of his Life *by the Rules* of Virtue; never any failed of the Favour of God, who had ſo much Diſcretion, as to obey his Commandments; nor did ever any miſs of Eternal Life, who were ſo wiſe for themſelves, as to labour after it.

Thirdly, THERE is no more difficulty in the means of obtaining the Reward of Virtue, which is both preſent and future Happineſs, than there is in thoſe ways, which the crafty Men of this World uſe to bring their Deſigns about; therefore it is ſtill more unaccountable, that they ſhould take more pains in their Way, than the Diſciples of *Virtue* do in theirs; beſides, it is often much more difficult to raiſe a Credit in the World, than it is to get the Favour of God, or that Peace of Conſcience, which a Conformity to the Precepts of Virtue will certainly afford us: Health of Body is not acquired *without* warineſs and continual Circumſpection; it is far eaſier, for a Man to entertain himſelf in virtuous Contemplations; for God hath not ſet our Happineſs at difficult Terms; but the way to it is ſmoother, than we are apt to imagine; it being as eaſie to be Sober, as to be otherwiſe; to be Juſt, as Unrighteous; the Rules of Virtue are not ſo Rigid, as Men uſually apprehend them to be; therefore it is the moſt unpardonable Folly, if they be not as Induſtrious in the Practices of Virtue, as they often are in the Proſecution of vitious and naughty Purpoſes.

It is eaſier for a Man to be Virtuous, than Vitious.

Fourthly,

Fourthly, By being diligent and diſcreet in the exerciſe of moral Virtue, we commonly ſecure the Happineſs of this preſent World, as well as the next, the better to our ſelves; for the Men, who regard only this World, may be ſure, that they ſhall not *find any Felicity in a* future Life, becauſe they have *taken no care about* it, and frequently they loſe this World alſo; for if they follow *Shadows*, they muſt needs loſe the *Subſtance*; but if they lay faſt hold of the Subſtance, they muſt conſequently poſſeſs the Shadow; by which I mean, that if they would be wrought upon to lead a virtuous Life in good earneſt; they would not only ſecure their Intereſt in another World, but they would ſucceed better in the Affairs of this; for, ſo our Saviour hath ſaid, *ſeek ye firſt the Kingdom of Heaven and his Righteouſneſs, and all other things ſhall be added unto you:* Therefore let us be Wiſe, and make *Virtue*, our main Deſign, becauſe length of Days is in her *right Hand, and in her left Riches and Honour*; For God doth often diſpenſe the common Benefits and good Things of this Life to the Virtuous, over and above what he intends to beſtow upon them in the World to come.

The prudent Man is ſure of the Happineſs both of this and the other World.

SEEING then *good Men* have the beſt End to follow, the moſt apt and certain means, that always prove effectual; ſeeing there is no

The Prudent Man always follows the beſt End.

more difficulty in attaining Heavenly, than Earthly Things; ſeeing that Men do uſually ſecure a competency of the Things of this World, by minding the Things of another; but if we place all our Affections upon this World, it many times fall out, that we are fruſtrated of what we deſire; therefore let us endeavour to be as *prudent*, at leaſt in our way of Piety and Virtue, as Worldly-minded Men are in theirs; from whoſe Sagacity we may learn to fore-arm our ſelves againſt the Wiles of the Tempter; for when all is done, *true Wiſdom* is gotten only in the Word of God, becauſe that *makes us wiſe unto Salvation*; and they are *very Fools*, who never think, what Miſchiefs will come upon them, after they have ſpent a ſinful and ungodly Life; they ſeem not to be diſtinguiſhed from Brutes, who care not, what they do, or what becomes of them, provided they can fulfil their Fleſhly Luſts; it is quite otherwiſe with a *good Man*; his End is *Eternal Life*; the Means he takes to it, is an *upright* and *virtuous Converſation*, which will never fail of its Rewards.

Now the oppoſites to true *Prudence* are Craft, or a *fraudulent Subtlety*, and *Folly*; *Craft*, my Lord *Bacon* ſays, is a ſiniſter and crooked Wiſdom; and certainly, there is a great difference between a Cunning, and a Wiſe Man, not only in the point of Honeſty, but in Ability; for there are thoſe, who can pack the Cards,

The difference between a crafty and a prudent Man.

Cards, and yet they cannot play them *well*; ſo there are ſome, who are very Quickwitted at Tricks and Expedients, that are otherwiſe weak and ſhallow Men: Their great Engine is a *ſmooth Tongue*, and a competent ſtock of *Wit*; in general Expreſſions, they pretend much Affection and Kindneſs; to gain their Ends, they will uſe many Artifices, as taking Advantages of Perſons in Neceſſity, that are under ſome fear of Puniſhment, or of Diſcovery; that are in Danger, or blinded with Paſſion; that are Weak or Ignorant, Inadvertent or Eaſie; they watch their time to enſnare, and exert all their Power to impoſe upon them: Thus they build their Houſe under Ground, as it hath been obſerved of the Crafty, *celant, tacent, diſſimulant, inſidiantur, præcipiunt hoſtium conſilia*; and in order to their own Advantage; they look upon all other Men, as Enemies; neither have they, or ever intend to have any Friends.

WHAT an odd, as well as wicked Humour is this *Guile*, as if by the help of the moſt perverſe and the moſt erring Guide a Man might find out ſhorter Ways, than the *lawful Road*, leaping over Hedge and Ditch; breaking through *all legal Bounds*; as if the moſt crooked were the readieſt way to arrive at their Journeys End: This is that, which the *Serpent* is ſaid to be eminent for, above all other Beaſts of the Field; whence it is commonly called a *Serpentine Wiſdom*, that lies ever upon the Catch, and deals

What Craft or a Serpentine Wiſdom is.

deals by way of Stratagem: In a State of War perhaps it may be allowable, as it was thought by *Virgil*, when he asked; *dolus an virtus, quis in Hoste requirit?* Yet even in War it ſelf, where Matters depend upon ſudden Actions, a brave and generous Enemy will make as little uſe of the *Dolus*, or Craft, as may be. Therefore to uſe it in their ordinary Carriage or Dealings with their Brethren, to make them ſuch Promiſes, as they will not be obliged by; to utter Words, that intend nothing; will expoſe Men to others, with whom they converſe, as dangerous and unworthy Perſons.

Folly oppoſite to Prudence.

THE deficient *Extreme* of *Prudence*, is called *Simpleneſs* or *Folly*, which conſiſts in ſuch a vicious Habit, as is contracted by the frequent neglect or refuſal of the Advices of *Prudence*; this is properly both a Sin and a Puniſhment; having this peculiar brand of Infamy upon it beyond all other Vices, that whereas ſome Men have been ſo Imprudent, as to take a pride in their diſhoneſt Actions; yet none have ever been ſo wretched, as to boaſt of their Folly; this being amongſt all Men counted moſt Reproachful, and that, which will render one moſt Contemptible.

THIS is not the ſame with *Natural Folly*, a principal defect of the Mind, which may be called *Solidity*, or the Extremity of Dulneſs; but the folly we ſpeak of, doth rather come from

from the depravedneſs of the Will, when it will not hearken to any *thing delivered to it by right Reaſon*; and when Men have once acquieſced in untrue Opinions, falſe Judgments, and have Regiſtred them as *authentick Methods* in their Minds; it is no leſs impoſſible to inſinuate the *Counſels of Prudence*, or to ſpeak intelligibly to ſuch Men, than *to write legibly* upon *a Paper* already *ſcribled over*: The immediate Cauſe hereof is *Prejudice*, and of *Prejudice*, a *falſe Opinion* of our *own Knowledge*; when this hath a Predominancy over the Underſtanding; then we *have no Paſſion*, but from it; and we ſhall not be permitted to liſten to the Voice of the *wiſe Man, ſpeak he never ſo wiſely*.

It proceeds from a depraved Will.

THERE is alſo a *Lightneſs* in ſome Men's Minds that produceth Folly; an Example whereof is in them, who in the midſt of a ſerious Diſcourſe, have their Minds diverted to every *little Jeſt*, or *witty Obſervation*, which maketh them depart ſo often from their Diſcourſe, that all they ſay, looks like a Dream, or ſome ſtudied Nonſenſe: Thus *Prejudice and Levity are the* Cauſes of moſt of thoſe Follies, Mankind are guilty of; either their Minds are prepoſſeſſed and barr'd up againſt all ſober and prudent Inſtructions; or they are ſo airy and inconſtant, that for want of Ballaſt, they cannot faſten upon any ſteady Principles; when this is

What lightneſs of Mind is.

the ſtate of the Mind, all its Actions will be raſh and irregular; nothing will be done according to the Meaſures and Counſels of *Prudence*, neither will it know how to make uſe of any occaſions, for the obtaining the great End of its Creation. A preſent cure for theſe Evils is *Prudence*, which is the Art of Buſineſs, directing a Man in the practical *Affairs* of Life to what is fit and convenient, according to the variety of Circumſtances; it conſiſts in a ſolid Judgment to diſcern the Tempers and Intereſts of Men, the State of Buſineſs, the probabilities of Events and Conſequences, together with a preſentneſs of Mind to obviate ſudden Accidents; for without this exactneſs of Judgment, to diſtinguiſh between Things, we ſhall not be able to tell in ſome caſes what is Vice, and what is Virtue; where the former is like the latter, as it is in the Inſtances of *Pride*, and *Greatneſs of Spirit*, *Religion* and *Superſtition*, *Quickneſs* and *Raſhneſs*, *Chearfulneſs* and *Mirth*; ſo of *Ambition* and *Sufficiency*, *Government* and *Tyranny*, *Liberty* and *Licentiouſneſs*, *Subjection* and *Servitude*, *Covetouſneſs* and *Frugality*.

Prudence neceſſary to judge between the Limits of ſome Virtues and Vices.

Now the juſt Limits and Boundaries of theſe Things, none but a wiſe and skilful Man can judge of; who can diſcern one from the other, notwithſtanding their great Reſemblance, and can give to every Cauſe its proper Actions and Effects: It is therefore neceſſary for every one, that deſires to be a *prudent*

dent Man, to obſerve his own Actions, and the Original of them, his Thoughts and Intentions, with great Care and Circumſpection; elſe he ſhall never arrive in any tolerable manner to the Knowledge of what he doth *well* or *ill*: And leſt all this Diligence ſhould be Inſufficient, as the Partiality to himſelf will certainly render it, it is very requiſite for him to betake himſelf often to wiſe and good Men; who may with all freedom admoniſh him of his Failings, and direct him to their proper Remedies; for we muſt not think, that we live one Day without Faults, or that thoſe Faults are undiſcovered; and he is Happy, who hath a *diſcreet Friend* to obſerve his Converſation, and to tell him, where its Errors are; this is the way to grow better, and this is the moſt likely Way to perfect himſelf in *Virtue* and *Prudence*, which *Prudence* depends very much upon *Experience*; without which no Perſon of ever ſo great Capacity, can ever arrive to be a *wiſe Man*, more than a *Fruit* to Maturity, without Time; it is true, all Men's Apprehenſions are naturally alike; what one ſees Red, another ſees not Green; and *Aloes* is not bitter to one, and ſweet to another; and that one Man is more Learned, is not, becauſe he knows *otherwiſe*, than others; but it is becauſe he knows more Conſequences, and more Proportions by his greater Induſtry and *Experience*.

The uſe of a Friend.

WHEN

WHEN *Experience* hath made us *prudent*; then there will be no Inconveniences in Human Life, but we ſhall be aware of, ſo that nothing ſhall be able to diſturb our Happineſs; when the Philoſophy of Speculative Men would take us off from all Employments, that we may live in eaſe and quiet: This teaches us to manage publick Affairs, and all manner of Negotiation, without making the leaſt breach of the Peace in our Minds; when their Wiſdom, for fear of danger, would have us never go to Sea; our *Prudence* would have us govern our ſelves wiſely, ſince we are embarked, and ſteer our Courſe in the beſt manner; when one will not allow us to go to a Feaſt, leſt we ſhould be ſurfeited either with the Food or the Wine; the other ſhews us how we may be abſtemious, when we come to them.

Prudence the beſt manager of our Converſation.

WHEREFORE *Prudence* teaches us better Leſſons for a Life of *Virtue*, than *Philoſophy* can pretend to; for ſhe hath much Study, but little Experience; ſhe can adviſe *well*, but cannot *Act*; whereas the Reading of Men, rather than Books, enlarges our Souls for the Entertainment of the beſt and moſt uſeful Notions; frees them from that narrowneſs of Spirit, which ſcarce ever leaves the retired and ſolitary Student: But if we will come Abroad, *and walk with wiſe Men*, he *ſhall be wiſe*; he ſhall underſtand the Cuſtoms and Humours of Men, the

The Advantage of Reading Men, rather than Books.

the Buſineſs and Duties of *Life*, the Government and Events of *Providence*: He muſt go out of the World, if he would wholly avoid wicked Men; but his *Prudence* will beſeen ſo in ordering his *Converſation*, that he may not be polluted by their Company: And one chief Reaſon, why, in the Univerſities themſelves, Men do not make ſo great a Progreſs either in Piety or Learning, as might be expected from thoſe ſpecial Advantages, which they enjoy in thoſe Places, is, becauſe *they are not ſo careful* to improve the *Benefit to be had by prudent Converſation*; for the Men of *Reading* do very much buſie themſelves about ſuch *Conceptions*, which are no where to be found out of *their own Chambers*; the Senſe, the Cuſtom, the Practice, the Judgment of the World, is quite a different Thing from what they imagine it to be in private; and therefore it is no wonder, that when they come abroad into Buſineſs, they abound ſo much with Fears and Doubts, and miſtaken Idea's of Things; which happens to them, becauſe they have kept out of the way, in the ſhade of their Libraries, *Arguing, Objecting, Defending, concluding with themſelves*; and would never look out, and by Converſing ſee, what is acted on the *Stage* of the World.

FROM what I have ſaid, may be gather'd; that *Prudence* will teach Men not to ſpend their Thoughts about empty Contemplations, by turning them to the practices of a virtuous and

The prudent Man is more for Practice than Contemplation.

and an *uſeful Life*; thus their Minds will be cured of all their Swellings, when all things are repreſented to them, juſt as large as they are; for the nearer Men come to the Buſineſſes of *Life*, all thoſe *Shadows* grow leſs and leſs, which did either enlarge or darken Human Affairs: And indeed of the uſual Titles, by which Men of Buſineſs are wont to be Diſtinguiſhed, the *Crafty*, the *Formal*, and the *Prudent*; the Crafty may anſwer to the *Emperick* in Philoſophy, who has a great Collection of particular *Experiences*, but knows not how to uſe them, but to baſe and low Ends; the *formal Man* may be compared to the mere *Speculative* Philoſopher, who vainly reduces every Thing to ſome grave and ſolemn general Rules, without Diſcretion; and the *prudent Man* is like him, who proceeds on a conſtant and ſolid courſe of *Experiments*, which do not reſt upon empty Knowledge, but are deſigned for Action: And it is the *active Life of Virtue*, which it is our Intereſt to begin betimes, becauſe 'tis a hard Task for him, who has only *thought* much for the greateſt part of his Days, to turn a Man of *Practice*; as he, that can paint the Face of a *Lion*, will much ſooner come to draw any other Creature, than he, who has all the Rules of Limning in his Head, but never yet uſed his *Hand to lay on a Colour*.

Prudence the beſt Preſervative againſt falſe Religions.

I have nothing more to add concerning *Prudence*, only this; that it is the beſt *Preſervative*

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we have againſt all *falſe Religions*, and thoſe, that promote them; wherewith unleſs a Man be well guarded, he will be ever expoſed to Impoſtors, who have an Art of preſenting *Falſhood* for *Truth*, with as fair Colours and Pretences, with as exact and regular Proportions, with fanciful Conſequences, and artificial Connexions: For want of a due Diſcretion in governing their Lives by the plain Rules of the Chriſtian Doctrine, Men have run headlong, into very abſurd and groſs Opinions; for when once Religion is made a Tool to advance the Ambition or the Intereſts of deſigning Men, then they broach ſwarms of ſuppoſitious Writings, and ſophiſtical Arguments, to maintain corrupt Opinions; then they *pretend to Viſions and Dreams*, to gain Credit to their *fond Inventions*: But a *prudent Man*, who makes a good *Life* his only Purpoſe, acts as one in his Wits ſhould do; for holineſs of *Life* reſtores him to his Primitive State, to the perfect and healthful Conſtitution of his Nature; in the mean time it is a hard matter to *perſuade the Enthuſiaſtical* and the *Superſtitious* to be *really good*; it is no eaſie Thing to work upon their diſordered Tempers and Paſſions, or to reduce 'em to the forſaken and untrodden Paths of *Virtue*.

The Enthuſiaſtical and Superſtitious, are hardly brought to be really good.

NAY, a *prudent thoughtfulneſs* hath a natural Power in it to work in a ſincere Perſon a Senſe and Acknowledgment of his Sins; when he

he retires into *himſelf*, and takes a true Eſtimate of his Condition; for the workings of the Mind are active and reſtleſs; it will always be employed one way or another: And when it hath no external Object to entertain or divert it; then *ſelf-Reflection*, the beſt means to an impartial judgment of Things, will take place, and the true Voice of Conſcience will be heard.

ALL Men therefore, who act wickedly, forget the very Nature of their own Minds; but he, who guides his Affairs with Diſcretion, looks forward to the end of his Actions; examines the Reaſons, upon which his Religion is founded; becauſe *moſt of the Errours among Men are* ſuch, as their *own Reaſon* might *have* corrected, had they *in time bethought themſelves*; and moſt of *the dangers*, they incur, proceed from hence, that they have a great *indifferency* upon their Spirits, as to *the truth* or *honeſty of the Religion*, they are ingaged in.

Whence moſt Mens Errors do ariſe.

IT cannot be expected, conſidering what fallible Creatures we are, that we ſhould always walk according *to the preciſe Rules of Prudence*; however, ſeeing that moſt of the Faults of Men proceed from irregular Humours and Deſires, which they are apt to be too fond of; we are by the Law of our Creation bound to uſe that Principle in us, we call *Reaſon*, that it may guide all our Operations, and direct them to ſome good Ends; for God governs Rational Beings, by the Principles of Reaſon, as he doth the

the material World by the *neceſſary Laws of Matter,* and brute Creatures, by the *Inſtinct* and *Propenſities* of *Nature.*

Of Underſtanding, Science, *and* Wiſdom.

THESE Three may be handled together, becauſe they are alike concerned in the ſearch after *Truth*; for the *Underſtanding* perceives and apprehends the Objects by the Miniſtry of the Senſes; the reſemblances of theſe Objects being conveyed to the *Underſtanding*, do there make their own Image, which we call *Science* or *Knowledge*, in which two Things are implied; the one is *Truth*, the other is *Evidence*; for what is not *Truth*, can never be known; and Evidence is to *Truth*, as Sap to the Tree, which ſo far as it creepeth along with Body and Branches, keepeth them alive; where it forſaketh them, they die; for this Evidence, which is Meaning with our Words, is the *Life* of *Truth*; and that which hath much *Experience of Fact*, and much *Evidence* of *Truth*, that is, much *Underſtanding* and *Science*, hath uſually been called, both by ancient and modern Writers, *Sapience or Wiſdom*, whereof *Man only* is capable.

What Science is,

What Sapience or Wiſdom is.

Of whose Soul the *Understanding* is the highest Faculty; which judges of the Reports of Sense, and detects all their Impostures; resolves all *sensible* Things into *intelligible* Principles; the Conceptions whereof are not mere passive Impressions upon the Soul from without, but they are *actively* exerted from the mind its self; no *Passion* being able to make a Judgment either of it self, or other Things: But some Men have been so fond of *Corporeal Sense*, as to believe, that there is nothing in Human Understanding, which was not first in bodily Sense; which whosoever asserts, may say, that *Life* and *Cogitation* it self, *Knowledge* or *Understanding*, *Reason* and *Memory*, *Violation* and *Appetite*, Things of the greatest Moment and Reality, to be nothing but mere *Words* without any *Signification*: For if Sense were the only Evidence of Things, there could be no *absolute Truth and Falshood*, nor certainty at all of any Thing; Sense as such, being obnoxious to much Delusion: And were Existence to be allowed to nothing, that doth not fall under *corporeal Sense*, then we must deny the Being of Mind both in our selves and others; because we can neither see nor feel any such Thing.

Understanding the highest Faculty of the Soul.

There have been also those, who have thought, that our *Understandings* might be so made, as to deceive us in all our cleerest Perceptions, in *Geometrical Theorems* themselves, and even in our common Notions; if this be so,

ſo, then we can never be certain of the *Truth* of any Thing, not ſo much, as that two and two are four; nay, if this be ſo, we can never arrive at any certainty concerning the Exiſtence of God, *eſſentially good*; foraſmuch as this cannot any otherwiſe be proved, than by the uſe of our *Underſtanding-Faculty*: Beſides it is no way congruous to think, that God Almighty ſhould make Rational Creatures ſo, as to be in an utter impoſſibility of ever attaining to any *Truth*; if this were ſo, what would our *Life* be, but a Dream! and our ſelves, but a ridiculous piece of *fantaſtick Vanity!*

WHEREAS no Power, how great ſoever, can make any Thing indifferently to be *true*; nor can create ſuch Minds, as ſhall have as clear Conceptions of *Falſhoods*, as they have of *Truths*; for Example, no Underſtanding Being, that knows, what a *Part* is, and what a *Whole*, what a *Cauſe*, and what an *Effect*, can poſſibly be ſo made, as clearly to conceive the *Part* to be greater than the *Whole*, or the *Effect* to be before the *Cauſe*: For the Deity is the Original of *Truth* and *Wiſdom*; and it doth not derogate from him, that created Minds ſhould ſo partake of the divine Mind, as to know certainly, that *two and two make four*, that *Equals added to Equals, will make Equals*, that a Whole is greater than a Part, that the Cauſe is before the Effect, and ſuch like *common Notions*,

The Deity is the Original of Truth.

ons, which are the Principle, from whence all our Knowledge is derived.

MOREOVER, a *perfect Underſtanding Being,* is the Beginning and Head of the Scale of *Entity*; from whence Things gradually deſcend downward, lower and lower, till they end in *ſenſeleſs Matter*; *for Mind is the oldeſt of all Things,* ſenior to the Elements, and the whole *corporeal World*; for if once there had been no Life in the whole Univerſe, but all had been *dead,* then could there never have been any *Life* or *Motion* in it; and if once there had been no Underſtanding, then could there never have been *any Underſtanding produced*; becauſe to ſuppoſe Life and Underſtanding to riſe out of that, which is altogether dead and ſenſeleſs, is plainly to ſuppoſe, *ſomething to come out of nothing*; wherefore becauſe there is *Mind,* we are certain, that there was *ſome Mind* from all Eternity, from whence theſe imperfect Minds of ours came; for the firſt Principle of all Things muſt be an underſtanding Nature; and the Power we have to underſtand the Truth, we altogether owe to this Cauſe.

Mind the oldeſt of all Things.

FOR *Gen.* i. 27. *God created Man in his own Image*; which Image is that univerſal Rectitude of all the Faculties of the Soul, by which they ſtand apt and diſpoſed to their receptive Offices and Operations; therefore, in *Adam,* the Underſtanding was a noble and pure Faculty,

What the Image of God is in Man.

Faculty, could lead and controul the Paſſions, as it liſted; it did then determine upon the ſeveral Informations of Senſe, and all the Varieties of Imagination, not hearing only like a ſleepy Judge, but alſo directing their Verdict: Being innocent and quick, it gave the Mind a bright and full Proſpect into all Things; inſomuch, that the Diſcoveries of Truth are now very obſcure, in compariſon with thoſe clear Repreſentations thereof, which the Underſtanding made then.

Adam's Underſtanding much above ours.

It was likewiſe *Adam's* Happineſs to have thoſe Maxims and general Notions of the Mind, which are the *Rules of* Diſcourſe, and the *Baſis of all* Philoſophy, *clear* and *unſullied*; Study was not then a Duty, Night-watchings were needleſs: The Light of Reaſon wanted not the Aſſiſtance of a Candle; this is the Doom of us poor faln Creatures, to labour in the Fire, to ſpend our Time, and impair our Health, and perhaps to ſpin out all our Days upon *one pitiful Concluſion*: And 'tis difficult for us, who were born and bred up with Ignorance and Infirmities about us, to raiſe our Thoughts to thoſe intellectual Perfections, that attend our Nature in the time of Innocence; but we muſt conclude the Underſtanding to be at that time moſt Excellent, by the glorious Remainders, that *are left of it*; for all thoſe *Arts, Rarities* and *Inventions,* which vulgar Heads gaze at, the Ingenious purſue, and all admire, they are

but the *Reliques* of an Understanding defaced with Sin and Time; insomuch, that an *Aristotle*, whom we take to be the Great Master of *Science*, was but the Rubbish of an *Adam*, and *Athens*, but the Rudiments of *Paradise*.

THE Image of God did no less remarkably shew it self, in that, which we call *the practical Understanding*, in which are treasured up the Rules of Action, and the Seeds of Morality; of this sort are these Rules of Life, that *God is to be Worshipp'd, our Parents to be Honoured, our Words to be kept*; which being of universal Influence, as to the Regulation of the Behaviour, and Converse of Mankind, are the Ground of all Virtue and Civility, and the Foundation of Religion.

NOW *Adam* had these Notions in his Bosom, firm and untainted; and he had such a Conscience, as might be its own *Casuist*, and those Actions must needs be Regular, when there is an uninterrupted *Agreement between* the Rule and the Faculty: All the Laws of Nations, and wise Decrees of States, the Statutes of *Solon*, and the *twelve Tables*, were but a Paraphrase upon this standing Rectitude of *Nature*, upon this Principle of *Justice*, that would never be imposed upon by a *deluding Fancy*, nor bribed by an *alluring Appetite*; no *utile* nor *jucundum* could turn the Ballance to a *false* or *dishonourable Sentence*; the inferior Faculties had the cleerest Instructions, and were commanded

The Rule and the Faculty did ever agree.

manded too with ſuch Power, as they could not reſiſt; it was not then, as it is now, when the *Underſtanding* chaſtiſes the Paſſions, as old *Eli* did his head-ſtrong Sons, gently and eaſily; but its Voice at that time was; this *muſt*, this ſhall be *done*.

THUS the *Image* of God did once ſhine in the *Underſtanding* of Man; at the ſame time, it was alſo ſtampt upon *his Will*; as it appeared from that entire *freedom* and indifference the *Will* then had, to *ſtand*, or not to *ſtand*, to *accept*, or not *accept* the Temptation: I will grant the *Will* now to be as much a *Slave*, as any one will have it, being *free* only *to Sin*; but *from the Beginning it was not ſo*, neither is this *Nature*, but *Chance*; therefore it were Blaſphemy to lay our Faults upon God, as the Author of them, as if he had made us *Crooked*: But when they came out of his Hands, the *Underſtanding* and *Will* never *diſagreed*; what was propounded by the one, was never contradicted by the other; neither did the *Will* attend upon the *Underſtanding* in a ſervile manner, but as *Solomon*'s Servants waited upon him; it admired the Wiſdom of its Dictates, and heard the Counſels thereof, which did both direct and reward its Obedience: For it is the Nature of this Faculty to follow a Superiour Guide, the *Underſtanding*; but then ſhe was a Subject, as a Queen is to her King, who both acknowledges a Subjection, and yet retains a Majeſty.

The Will now a Slave.

Paſſions the Inſtruments of Virtue.

IF we paſs downward to the *Paſſions*, we ſhall be convinced, what Influence the *Underſtanding* hath in rendring them the Inſtruments of *Virtue*; which the *Stoicks* look'd upon as ſinful Defects and Irregularities, as ſo many Deviations from right Reaſon: But in this, they were conſtantly out-voted by other Sects of Philoſophers: To us let this be ſufficient, that our Saviour Chriſt was ſeen, to *Weep*, to be *Sorrowful*, to *Pity*, and to be *Angry*; which ſhews that there may be Gall in a *Dove*, Paſſion without *Sin*, and Motion without *Diſturbance*.

The inferiour Affections governed by the Underſtanding.

BUT then the *Underſtanding* muſt keep them within their juſt Bounds; as in the caſe of *Love*, which is ſo often compared to a *Fire*; as if it could chuſe, whether it will heat or no, no more than a Flame can; therefore there is *need* of a *ſound Mind*, to fix it upon its right Object, that it may not degenerate into Luſt; ſo in the caſe of *Hatred*, it muſt be the *Underſtanding*, that muſt confine it to its proper Object, that it may not become Rancour againſt our Brethren; by the ſame over-ruling Power, *Anger* may be brought to vent it ſelf by the *meaſures of Reaſon*, and never be touched with any *tranſport of Malice*, or the Violence of *Revenge*: And for the lightſome Paſſion of *Joy*, it may be made a Maſculine and ſevere Thing, not like the crackling of Thorns, but the moſt

ſolid

ſolid Recreation of the Judgment; *Sorrow* hereby is forced to be as ſilent, as our *Thoughts*, and that Anchor of the Mind, *Hope*, is faſtned upon the Actions of Innocence and Integrity, inſtead of the Mud of this World.

FOR as in the Body, when the Heart and Liver do their Offices, and all the ſmaller Veſſels under *them act orderly and duly*, there ariſes a juſt Temperament upon the whole, which we *call Health*: So in the Soul, when the *Underſtanding* governs the lower Affections, there ariſes Peace and Satisfaction upon the whole Soul, which is ſuch an healthful Conſtitution, as is infinitely beyond the Pleaſures of the Body.

The cauſe of Peace and Satisfaction to the Soul.

THIS is the *Faculty*, that rules in us; the immediate Product whereof is *Science*; as the firſt Creature God formed was *Light*, ſo the firſt Motion of *Adam*, after he was furniſhed with a ſound Underſtanding, and an obedient Will, was after Knowledge; but by a fooliſh deſire after more, and by taking ſome falſe Steps, he loſt his Way, and left his Poſterity in the dark, either following wrong Scents, or much in doubt, what Paths to walk in: However there is a Providence in the Conduct of Knowledge, as well as of other Affairs on the Earth, and it was not deſigned, that all the Myſteries of Nature and of Providence ſhould be plainly underſtood through all the Ages of the

Science the immediate Product of the Underſtanding.

World; and what was made known to the Ancients only by broken Concluſions and Traditions, will be known in the latter Ages of the World, in a more perfect Way, by Principles, and Theories: The encreaſe of Knowledge being that, which changeth ſo much the Face of the World, and the State of Human Affairs, I I do not doubt, but there is a particular care in the Conduct of it, by what Steps and Degrees it ſhould come to *Light*, at what Seaſons, and in what Ages; what Evidence ſhould be left either in Scripture, Reaſon, or Tradition for the Grounds of it, how clear or obſcure, how diſperſt or united; all theſe Things were weighed and conſidered, and ſuch Meaſures taken, as beſt ſuit the Deſigns of Providence, and the general Project and Method propoſed in the Government of the World: And it is not to be queſtioned, but the State both of the old World, and of that, which is to come, is exhibited to us in Scripture in ſuch a Meaſure and Proportion, as is fit for this forementioned Purpoſe; not as the *Articles of our* Faith, or the *Precepts* of a *good Life*, which he that runs, may read, but to the attentive, and thoſe that are unprejudiced, and to thoſe that are inquiſitive, and have their Minds open and prepared for the diſcernment of Myſteries of ſuch a Nature.

HENCE it is, that in every Science there are more *Arcana* to poſe our Underſtanding, than eaſie Concluſions to ſatisfie it: Which Things

There are many Secrets, that paſs our Underſtandings.

Things being ſo far beyond the reach of our Reaſon, muſt needs enforce us to believe, that there is an admirable *Wiſdom*, which diſpoſeth, and an *infinite Knowledge*, which doth comprehend thoſe Secrets, that we are not able to fathom: In *Divinity* likewiſe there are Myſteries, that with their brightneſs dazzle and confound our Reaſon; by their own aſtoniſhing Glory and Splendour they render themſelves inviſible to us; now our Reaſon muſt not preſume to *Science* in thoſe Myſteries, which are ſo far removed from its Notices; whenever it offers to judge of them, it falls into *uncertain Opinions*, and loſes it ſelf *in a Maze* of Thoughts: Wherefore that our Reaſon may learn to be Modeſt, and to keep within its due Bounds, let it try whether it can underſtand, *how a drop of Dew* can be Organiz'd into a Fly or a Graſhopper; let it tell us, how the *Glories of the Field are ſpun*, or by what *Pencil the Herbs* and *Flowers* are *ſo finely Painted*; if theſe Objects do poſe it, which our Eyes converſe with daily, then let it not pretend to *underſtand Incomprehenſible*, to *order infinite*, and *define ineffable Things*.

The Advantage of knowing, how far our Science will reach.

FOR to know how far our *Science* can go, is one of the beſt Points of Knowledge, we can have; for this will ſecure us from thoſe bold Untruths, and very abſurd Errors, which unwary Men have fallen into, who have ventured over thoſe Limits, within which our Reaſon

ſon ſhould be confined. The proper Work of which is to put a Man into as good a Condition, as he is capable of, and as it is reaſonable for him to expect; and the deſire of this is not properly a *moral Virtue*, about which Men have a *liberty* of *Acting*, but is a natural Principle, that flows neceſſarily from the very frame of our Natures; for that, which hath a fitneſs in it to promote the Welfare of Man, as a *Senſitive Being*, is ſtyled *Natural Good*, and whatſoever promotes his Welfare, as a Rational Being, is called *Moral Good*; and the greater tendency any Thing hath, to advance or hinder the perfection of our Nature, ſo much greater Degrees hath it of *Moral Good* or *Evil*; to which we ought to proportion our Inclination or Averſion; and our Underſtanding tells us, that the *rational Nature*, and the *Perfection* belonging to it is more Noble, than the *ſenſitive*, therefore *moral Good* is to be preferr'd before *Natural*; and that which is *morally Evil* is more to be hated and ſhunn'd, than that, which is *Natural.*

What is Natural Good, and what Moral.

SUPPOSE *we ſtudied nothing but this*; how profitable would this *Science* be to us! For it would make *us wiſe to Salvation:* For as other Sciences carry out our Thoughts, and entertain them with Notions abroad, this will bring us to the *knowledge* of our *ſelves*; which is the only Way to true *Wiſdom:* For an Aſtronomer

The beſt Science is the Knowledge of our ſelves.

ſtronomer may gaze upon the Stars, may admire exteriour Objects much, that appear Glorious, and after all, he may fall into the Ditch; but the end both of *knowing* and *doing well*, is to be gotten only in that rare *Science*, of what is moſt agreeable to the Reaſon and Intereſt of every Man: It is pity to loſe this *Science* in a croud of Definitions, Diviſions, and Diſtinctions, as ſome Philoſophers have done: Whoſe Underſtandings ſeem to be always in the warlike State of Nature, one againſt another.

WHEREAS it is requiſite, that he, who would accompliſh his Mind with the moſt excellent Matters of *Science*, ſhould firſt *know himſelf*, ſhould be well practiſed in *all the modeſt, humble, friendly Virtues*; and I dare boldly ſay, that a virtuous Man, of a calm and teachable Spirit, is more likely to make a good Proficient in all manner of Knowledge; than *the Wit*, who muſt be always prying into things, that are too deep, or are altogether unintelligible: The Chymiſts lay it down, as a neceſſary Qualification of their happy Man, to whom God will reveal their *Elixir*, that rather he muſt be *good and innocent*, than *too curious*; and if I were to form the Character of a true Lover of *Science*, *Virtue* muſt be the Foundation, and that upon a rational Account; for certainly ſuch Men, whoſe Minds are *humble*, and free from all Self-conceit, are in a far better way to the moſt beneficial Knowledge, than

The humble Man is moſt likely to be the beſt Proficient in Science.

than the bold and haughty; they will paſs by nothing, by which they may learn; they will be always ready to receive, and communicate Obſervations; they will not contemn the Fruits of other Men's Diligence; they will rejoice to ſee the Learning of the beſt Things enquired into, both by themſelves and others.

Socrates the Patron of Virtue.

THEREFORE *Socrates was eſteemed the* Patron of *Virtue*, becauſe he was one of the Firſt, that began to *draw into ſome Order*, the confuſed and obſcure Imaginations of thoſe, that went before him; becauſe he made all parts of Philoſophy to be taken off from *mere Subtilty* and *Words*, that they might be immediately ſerviceable to the Affairs of Men, and the *uſes* of *Life*; that they might no longer be wrap'd up, as it was the Cuſtom of the *Wiſe Men in Egypt*, in the *dark Shadows of Hieroglyphicks*, nor concealed, as *ſacred Myſteries*, from the Apprehenſions of the Vulgar: But *Virtue* and the Science of *Truth* ſtands not in need of ſuch Artifices to uphold her Credit; but is then moſt likely to thrive, when the Minds and Labours of Men of all Conditions are joined to promote it, and when it becomes the care of all People to practiſe it: Indeed the *Grecian* Poets did firſt ſoften Men's natural Rudeneſs by the Charms of Verſe, before they could be brought to receive the ſeverer Doctrines, of *Solon*, *Thales*, and *Pythagoras*; ſo ſome Men muſt be delightfully deceived to their own good

good, and wholeſome Inſtructions muſt be inſinuated into their Minds with the mixture of Fables, and the Ornaments of Fancy: But when once they are got over theſe Rudiments, nothing will reliſh ſo well with them, as the ſtricter Leſſons of *Virtue*, and an aſſiduous Proſecution of thoſe *Sciences*, that will at length bring them to the Seat of ſound and perfect *Wiſdom*.

Wiſdom is not to be found in Syſtems.

Now to ſeek for this Wiſdom *in Syſtems* and *Models*, is to ſeek the Living among the Dead; but the powerful Energy of true *Wiſdom*, ſhews it ſelf only in the virtuous Mind; which is the πεδίον ἀληθείας, as the ancient Philoſophy ſpeaks, the *Land of Truth*; and when *Zoroaſter*'s Scholars asked him, what they ſhould do to get *winged Souls*, ſuch as might ſoar aloft after *Truth*? He bids them bathe themſelves in the *Waters of Life*; and enquiring, what thoſe were, they were told, the four *Cardinal Virtues*, which he compares to the four *Rivers* of *Paradiſe*: That *Science* is very thin, which is made up of *Syllogiſms* and *Demonſtrations*, but the *Wiſdom* which is built upon Goodneſs, is more convincing and more ſubſtantial, than all thoſe; for the *End*, it aims at, is a State of Everlaſting Happineſs, and the *Means* are the infuſed *Principles* of *Grace*, whereby our corrupted Natures are exalted to their Primitive Uprightneſs: So that this kind of Wiſdom may be defined to be that habit of Mind, whereby a Man is enabled

Wiſdom defined.

bled to propose the true End of eternal *Blessedness*, and to judge aright concerning such Means, as may be most fit for the attaining this *End*, conforming his Life and Carriage accordingly. Now that which is the greatest *Truth*, to gratifie our Understandings, and the highest Good, to satisfie our Wills, must be an End proper for a Wise Man to follow: Neither was the Ancient Philosophy unacquainted with this Way and Method of attaining unto the most *Divine Wisdom*; and it is observed, that *Pythagoras*, had several ways to try the moral Temper of the Minds of his Disciples, before he would entrust 'em with the Sublimer Mysteries of his School; and the *Platonists* were so sollicitous herein, that they thought, the Souls of Men could never be purged enough from the Dregs *of Sense and Passion*, to become capable of their *Metaphysicks*; and as we have observed already, *Aristotle* thought, a young Man unfit to meddle with the wiser Precepts of *Morality*, till the heat and rashness of his youthful Affections were cooled and moderated.

Now the Wise Man, we now speak of, is ἄνθρωπος θεωρητικός, the Contemplative Person, who hath passed through all the Discipline of *Virtue*; for he cannot be good at true Theory, who hath not first been so at Practice, and to the true and sober Man peculiarly belongs Θεία σοφία, Divine Wisdom, which vigorously displays it self ἐν νοερᾷ ζωῇ. as the *Platonists* Phrase it, in an *intellectual Life*: For the *good Man* only

lives

lives in him, who is *Life* it ſelf, and is enlightned by him, who is *Truth it ſelf*: Beſides, Purity of Heart and Life, as alſo an *ingenuous freedom of Judgment*, are the beſt *Preparations* for the *entertainment of Truth*; for every Art and Science hath ſome certain Principles upon which the whole Frame and Body of it muſt depend, and therefore the Scripture is wont to ſet forth a *good Life*, as the fundamental Principle of Wiſdom; for it aſſerts, the *fear of the Lord to be the beginning of Wiſdom*; and in Divine Things eſpecially, he, that is moſt Practical, is the wiſeſt Man, and not he, that is moſt a *Dogmatiſt*. For as in the natural Body, it is the Heart, which ſends up good Blood and warm Spirits to the Brain, whereby it receives Power to execute its ſeveral Functions; ſo that which gives us Power to underſtand the beſt Things aright, muſt be a living Principle of Piety *within us*; becauſe if the Tree of Knowledge ſhould not be planted by this Tree of *Life*, then it may bring forth bitter, as well as ſweet Fruit, evil as well as good Deeds: This is the Reaſon, why *Truth* prevails no more in the World, becauſe Men are buſied more in *acute Reaſonings*, and ſubtle *Diſputes*, than in real Goodneſs; which *Goodneſs* and *Truth*, grow both from the ſame Root, and live in one another.

What are the beſt Preparations for Truth.

Why Truth prevails no more in the World.

On the contrary, Vice casts a cold Poison into the Understandings of Men; benums the Faculties; creeps into the Bed of Reason, and defiles it; yet vicious Men are more apt, than others, to boast of their Wisdom; but if we come nearer these Landskips, of Reason and Wit; that, which seemed afar off to be Hills and Mountains in them, will be found to be nothing but artificial Shadows; besides the Vanity whereby Sin is puff'd up, nothing is more unreasonable and foolish; for what can argue a greater Madness, than to forfeit the endless Welfare of the Soul, for the Satisfaction of a Moment!

Therefore I will only ask this of Mankind, that they would act according to the Directions of *Wisdom*, that is, agreeably to the fixed and unavoidable fate of Things, and remember, that they are a sort of Beings, who must hereafter live always, either in unconceivable Happiness or Misery; if this Meditation will not bring 'em to *Wisdom*, there is no Remedy, but they must be left to the dismal and pitiless Deserts of their want of Sense and Consideration.

Knowledge and Practice make up Religion.

Now there are two Things, that make up Religion, Knowledge and Practice; the first is wholly in order to the second, and both together constitute Spiritual Wisdom; for God hath not revealed his Will, and made known our Duty to us, to make us more Learned, but

to

to make us more *good*; not to enlarge our Understandings, or entertain our Minds with the fine Notions of *Virtue,* but to *form* and *govern* our Lives; therefore God hath so ordered Things, that no Man shall be Happy for any *Speculations,* unless they are drawn down *into Practice:* For there is no kind of *Knowledge,* that a Man may sooner come at, than the *Knowledge* of Religion, because the greatest part of it hath a Foundation in *the common Reason of Mankind*; and as for that, which is Revealed, it is only new Arguments to be Good and Virtuous: Now this Gospel makes the Knowledge and Practice of Religion, the only way to true *Wisdom,* and consequently to Happiness; therefore they are the Practisers, that our Saviour hath bless'd in his Sermon on the Mount, the Poor *in Spirit,* the *Meek,* and *Merciful:* So he, who acts according to his Knowledge, is likened to a *wise Man, who built his House on a Rock,* but he, who heareth our Saviour's Sayings, and doth them not, is likened to a foolish Man, *who built his House upon the Sand; the Rain descended, and the Floods came; the Winds blew, and beat upon that House, and it fell:* As God hath made the Practice of Religion a necessary Condition to our Happiness; so the Nature of the Thing doth make it a necessary Condition for it; for our utmost Happiness being to consist in the enjoyment of God, and it being impossible that Persons

The Practice of Religion, is a necessary condition for Happiness.

ſons ſhould have Communion one with another, that are not of a Temper; we muſt be like to God, if we would be Happy; now nothing can make us like unto God, but Holineſs and Virtue: Therefore Men are not wiſe, who think, they can be partakers of Happineſs upon any other Account; Knowledge indeed it ſelf is a Divine Perfection, but yet that alone doth not render a Man like to God, neither doth that alone qualifie him for his Preſence; for if a Man had the Underſtanding of an Angel, he might for all this be of a *deviliſh* Temper, and whoſoever is ſo, hath no Diſpoſition in him for the place of pure Happineſs.

LET every Man therefore, that hopes to be happy in the next World, lead an holy Life in this; becauſe an *unholy Life* is in the Nature of the Thing, utterly inconſiſtent with Being in Heaven.

THE proper Inference from all that hath been ſaid is, that in all the Exerciſes of our Underſtanding, Science, or Wiſdom, we ſhould make the Practice of Religion our main Deſign; becauſe for this purpoſe God gave us our Reaſon; for to inſpire Man with a Faculty of Reaſoning, by which he can form true Notions from ſingle Experiments, and infer one Truth from another; and to inſpire his Reaſon with Divine Notions, are only two different Modes of Revelation: For he did as well Reveal himſelf to us, when he gave us Reaſon to underſtand

ſtand his Will, as he does, when he ſends a Meſſenger from Heaven to declare his Mind.

SINCE then God light up in us this *Candle of our Reaſon*; why may he not give new Light to it; eſpecially when it begins to burn with a *dying* and *languiſhing Flame*: How agreeable is this to the Divine Goodneſs, and to that infinite Care it takes of the Welfare and Happineſs of reaſonable Beings, to conduct and enlighten them with Divine Revelation; chiefly when the groping World had ſo bewildred it ſelf in an endleſs Maze of Error, and was ſo loſt in its own Wandrings; when no Human Underſtanding or Wiſdom could ſhew the Way; then to ſpring a Light from Heaven, whereby Mankind may be directed to the Coaſt of *Truth*, is the higheſt Inſtance of the Care and Goodneſs of Divine Providence; that we were not left to take our own Courſe, but were reſcued from Sin and Miſery, Ignorance and Darkneſs, by ſo kind an Hand.

ALL that we have to do is, to obey his Commandments, and this is the beſt way to encreaſe our Knowledge in Religion; for the practice of a Trade ſhall give a Man a truer Knowledge of it, than reading all the Books, that ever were writ about it, and ſo we ſhall better know a Country by travelling into it, than by poring upon all the Maps, that ever were made of it: In like manner Obedience to the Will of God doth diſpoſe us for the Knowledge of it, by freeing our Minds from Prejudice, by making

our Underſtandings more clear, and taking away the great Obſtacles of Wiſdom; which without the Practice of Religion, will be ſo far from being any furtherance to our Happineſs, that it will be one of the ſaddeſt, and moſt unhappy Aggravations of our Miſery: For when we come into the other World, no Reflection will more enrage our Torments, than to think, that we choſe to lead vitious Lives, and to make our ſelves Miſerable, when we knew the way to Heaven and Happineſs. For after all that hath been ſaid upon this Head, St. *Paul*'s Judgment is undoubtedly true, 1 *Cor.* viij. 1. That *Knowledge puffeth up, but Charity edifieth:* Now when the Apoſtle ſaid this, *Corinth, the Metropolis of Achaia,* was, as all other rich and populous Places, exceſſively Proud and Luxurious; ſoftneſs and eaſe had expell'd all the thoughts of the laborious Exerciſes of *Virtue:* Yet (as it often happens) the Men *were Ingenious,* though they were Wicked; in a word, all the World condemn'd them for their Debaucheries, but *admired them for their Parts:* Wherefore St. *Paul* tells them very truly, that their Knowledge was the Original of all their Errors; they might be blown up *with Science,* but they muſt be edified *with Charity:* In like manner did the *Gnoſticks* dote on the Myſteries of Words; did pride themſelves about Fruitleſs Genealogies, and the unintelligible Methods of *Science:* for which Reaſon St. *Paul* did ſeverely reprehend theſe vain-glorious *Scioliſts,* and declare,

declare, that a little Charity towards an offended Brother, was more Valuable than all their ſubtle Theorems, or the Poſitions of any *the moſt celebrated Dogmatiſts*: So the Philoſophers of old gave another Interpretation to γνῶθι σεαυτὸν, *know thy ſelf*, and improved it into Self-conceit and Arrogance; their Principles and their Dictates ſeem always to be framed, rather to oppoſe than to eſtabliſh *Truth*: If from them we paſs to the times of Chriſtianity, we find *Julian* and *Lucian*, *Arius* and *Socinus*, all of them in a ſeveral way deſpiſing the plainneſs and ſimplicity of the Goſpel, for the ſake of their own trifling Opinions, which muſt not ſubmit to the teachings of Fiſhermen: Nay, how many Volumes are there in the World, whoſe Subject is little elſe, but breach of *Charity!* which Charity, and not the great Words, nor the Phantaſtical Hypotheſes of thoſe, that call themſelves *Wiſe*, muſt ſet a Luſtre upon all we do: For neither Happineſs here, nor Heaven hereafter, is to be gotten by haughty Looks or Suppoſitions, but by a conſtant Tenour of Bountifulneſs in our Lives, and *Integrity in our Actions*: Suppoſing therefore we were ſet upon the higheſt Mountain of *Metaphyſicks*, and had thence the raviſhing Proſpect of all the Kingdoms of *human Learning*, all the *Glories of Philoſophy*; yet we will not worſhip one Nation, that cannot be brought into the practice of a Holy Life.

An Enquiry into the Causes of the decay of MORAL VIRTUES.

A Manifest decay hath been brought upon Moral Virtue.

First, By Hypocrisie or Formality; when Men follow a Form of Godliness, and deny the Power thereof.

Secondly, By Licentiousness of Living, whereby Debauchery and ill Manners have much prevailed.

Thirdly, By decrying the use of Reason in Matters of Religion.

Fourthly, By making Morality and Grace, opposite to one another.

MEN of all Ages have been industrious to elude the Practice of Moral Virtue by some trifling, childish, and unprofitable shews thereof: How can we, but stand amazed at the Folly of Mankind, that love to be their own Impostors, and that when they may be truly good at so easie and advantageous a rate, labour to be but seemingly so at the expence of a great deal of Pain and Trouble; and with the *Pharisees*, take twice as much pains to scour the outside of the Dish, only that it may shine and glister, than is needful to keep the inside neat and cleanly: Thus they change wise Notices of Things, for childish Conceits; freedom of Spi-

Hypocrisie condemned.

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rit for narrowneſs of Soul; chearfulneſs of Mind for ſlaviſh Fears, a ſweet and obliging Converſation for cynical Zeal; Temperance and Sobriety, for harſh and monkiſh Mortifications; in a Word, they change all the Branches and Fruits of a holy Mind, and virtuous Actions, for Forms and Gayeties: It will not therefore be unſeaſonable to caution Men againſt this Formality, as a moſt dangerous Cheat, that ſecretly enervates all the Power and Efficacy of that Goodneſs, it makes a ſhew of; that, whilſt it pretends highly to advance Religion, undermines it: This I ſhall endeavour to do;

Firſt, By laying down ſome of its moſt peculiar Characters.

Secondly, By diſcovering the Arts, it makes uſe of, to overthrow the Power of Moral Virtue.

Thirdly, By explaining what the Power of Moral Virtue is, and wherein it conſiſts.

Firſt, Then, the Formaliſt ſerves God barely out of a Principle of *Fear*, and not at all out of *Love*; he only looks upon him, as a great and auſtere Being, that ſits in the Heavens, demanding harſh and arbitrary Homage from his Creatures; he apprehends him, as an imperious *Almighty One*; that, becauſe he hath beſtowed upon us theſe little imperfect Beings, takes upon him to impoſe ſevere and unreaſonable Laws, and exacts for the few Pleaſures, he hath granted to the Life of Man, to be paid with ſharp and troubleſome Penances: But all this while

he has not the leaſt thought of gaining his Favour by divine and virtuous Qualities. Whereas, if we would attain to the Spirit and Genius of true Holineſs, we muſt look upon it as a wiſe and gracious Deſign of Heaven, to fill the Souls of Men, with all Excellencies perfective of their Natures; for Religion is no Trick or Artifice, but its natural Deſign is to make Men *truly good*; it is no Contrivance of Heaven to bring Advantages to it ſelf; but it was graciouſly intended for the ſake of Men, to carry on their Creator's Work, in compleating thoſe Things, which he made, and to make 'em more like him, than he left them: But the Formaliſt or Hypocrite, is utterly acquainted with all inward Senſe of Goodneſs, and ſo he can pleaſe God, as he thinks, by giving him his due of Religious Performances, he is not at all concerned for ſolid and eſſential Righteouſneſs.

Religion no Trick.

THUS the degenerate *Jews* in the time of the Prophets, were wont to be laviſh and profuſe in their Sacrifices, that they might be excuſed or wink'd at, for the Duties of *Virtue* and *Morality*; they would offer the richeſt Oblations, a Thouſand Rams, and Ten Thouſand Rivers of Oil, all the Firſt-born of their Flocks and Families, the Fruit of the Fields and their Bodies too, to purchaſe a Diſpenſation for their Vices; they would not grudge to pacifie God, with any Sacrifice, rather than offer up their Luſts; they would honour Him, praiſe Him, flatter Him,

give

give Him all his Dues, and more; ſpare neither for Coſts nor Charges in his Worſhip; and all this, only to bribe him, that he might indulge them their Self-wills and their Paſſions; and not be angry for their Injuſtice, Cruelty, and Unmercifulneſs; they were nice and punctual in their Faſts; would ſpare for no trouble to appear Devout; yet were there never any People in the World ſo Vicious, as they; the Prophets every where upbraiding them with the moſt notorious Peeviſhneſs and Pride, Covetouſneſs and Ambition; for they were perſuaded, that ſuch zealous Men, as they were, might be excuſed for the ſake of their expenſive Devotions, all thoſe petty Duties of Juſtice and Sobriety, towards their Neighbours and themſelves: On the contrary, a good Man worſhips God, becauſe he loves him, and loves him, becauſe he hates Vice; he loves the eternal Rules of Equity and right Reaſon, becauſe God loves them too.

Secondly, THE Formaliſt is very buſie about the Means and Inſtruments of Religion, but neglects the Ends thereof; he is very zealous in Religious Performances, but utterly careleſs of all inward Virtue and Goodneſs; hence it is, that the Minds of ſome Men are ſo little poſſeſſed with true and real Virtue, becauſe the Name of Religion hath been ſo much appropriated to its Forms; which Men are apt to be taken with, when they may be eaſily Reconciled with their Vices and Paſſions: The *Phariſees* did juſt ſo; they

they only made great ſhews of Piety, to cover their Frauds and Rapines; they were curious to waſh their Hands, but took no care to purifie their Hearts; they would faſt and ſtarve their Bodies, but at the ſame time, feed and pamper their Luſts; they would not Rob, but they did Oppreſs their Neighbours; whilſt they relieved their Brethren, they did at the ſame time hate and deſpiſe them: Thus the Inſtruments of Piety were made uſe of, as a means to ſubvert that, which they were ordained to advance; and thus it is in the relative and ſubordinate Duties of the Chriſtian Religion; if Men do as conſtantly commit, as they do confeſs their Sins, they fruſtrate plainly the purpoſe of their Duty; and whilſt they are very Officious to run on God's Errand, they are very negligent of his Buſineſs: It is not every Confeſſion of our Sins, that he requires, but when it proceeds from an effectual Reſolution againſt them; and therefore where it ends not in Reformation, it ends in Hypocriſie; and to Acknowledge, but not to Mortifie our Luſts, is only to tell God, we are great Sinners, and by his leave intend to continue ſo.

Too great a Regard to Forms, diſappoints the Effects of real Virtue.

It is an eaſie matter for Men to preſent Heaven with large and perpetual Addreſſes; but unleſs they be Meek, Humble, Merciful, Charitable, Righteous, Candid, and Ingenuous, as well as Godly and Devout, they can in no wiſe *enter into the Kingdom of Heaven*: For the Chriſtian Religion

ligion dwells not amongſt its outſide Rites and Solemnities; but its proper Temple is, the Heart and Spirit of Man; it reſides in the inmoſt Receſſes of the Soul.

Now the Formaliſt is only for the external Acts, not for the internal Habits of Virtue and Goodneſs; his Actions, how good ſoever, iſſue only from Fear, or Cuſtom, or outward Compliances, not from any good Temper or Modification of Mind; there appear no Spots nor Blemiſhes in his Face, his Uncleanneſſes lodge within, and retire themſelves to the Centre of his Soul; thus his Behaviour may be free from the common Pride and Vanity of the World, whilſt his Mind is infected with the worſt Vices; the poſture of his Soul is as haughty and ſupercilious, as his demeanour is humble; his Thoughts as arrogant, as his Looks are lowly.

In what Virtues our Saviour placed his Religion.

But our Saviour ever told his Followers, that his Religion was to be placed in a ſober and ſilent Piety, in Candour, Mildneſs and Humility, in doing good to all Men; that all the Myſtery of it, lay in a good and virtuous Life; ſo that all the nice Notions and Hypotheſeſes concerning Faith, Juſtification, Election, and ſuch like Articles, are but fooliſh Traditions of ſome ſpeculative Heads; and thoſe that are moſt earneſt in theſe Controverſies, are commonly moſt negligent of moral Duty; whereas true Religion is an active Principle within, and ſerves the Mind with all good and virtuous Qualities; it

is,

is, in a word, an inward Senſe, and love of Goodneſs, that is the Fountain of all good Actions.

A Mind temper'd with this Principle, ſuppreſſes all manner of untoward Paſſions; is governed by ſuch Meekneſs, as abſolutely inclines it to pardon Injuries, to delight in making Good Triumph over Evil, and to ſatisfie it ſelf as much by Forgiveneſs, as others are pleaſed with Revenge: For where the inward Temper of the Mind is truly humble, there a Man's inward Eſteem of himſelf will be ſober and modeſt; his Opinion of others, Candid and Ingenuous: Wherefore if Men took as much care to fill their Souls with Goodneſs, as well as their Fancies with the Notions of it, they would be as free from Paſſion, Self-will, and all other mental Vices, as from Drunkenneſs, Senſuality, and the other Exorbitances of their Bodily Appetites.

Having thus ſet forth the Character of Formality, I now deſcend to the Second Thing, to diſcover by what Way and Method, it defeats the Practice of Moral Virtue; that perceiving its Diſguiſes, we may not be impoſed upon: Now the Artifices, by which Men are apt to delude themſelves, are mainly theſe.

Firſt, THEY think, they may be diſpenſed with in the Duties of *practical Virtue*, for their extraordinary ſtrictneſs in ſome Duties of Godlineſs; they weigh their Acts of Devotion againſt all their Miſcarriages in *Morality*; if they do but

Faſt

Faſt twice a Week, they preſently believe, that they may be allowed to be froward and peeviſh: Hence it is, that the groſſeſt Vices are ſometimes called *Sins of Infirmity*; for when they imagine themſelves in God's Favour for frequenting the Places of Worſhip, for hearing Sermons and Prayers; they are ready to conclude their moſt heinous Sins to be rather the Weakneſſes of their Natures, than Obliquities of their Wills, taking the Meaſures of Virtue and Vice, not from the Nature of the Actions themſelves, but from the Conditions of the Perſons, that commit them; believing, that if a Man be once Regenerated, all his Sins are inſtantly changed into Infirmities: Thus the *Stoicks* of old made this one of their prime Paradoxes, that a wiſe Man of their Sect may be overcome with Wine, but can never be drunk; though to be overcome with Wine, be downright Drunkenneſs in a carnal *Epicurean*; yet it was ſomething elſe in a *great Stoick*.

How Immorality becomes uncurable.

Now Immorality under the diſguiſe of Piety, becomes uncurable; Paſſion and Self-will is made more implacable by pretences to Sanctity, and Godlineſs without Virtue, ſerves only to furniſh the Conſcience with Excuſes againſt Conviction; for it is eaſie to convince a debauched Perſon of his Diſtemper, from the Blemiſhes, that are in all his Actions: But Hypocriſie by lodging it ſelf in the Heart, and ſo by being undiſcernible, becomes fatal, and the Man is paſt Recovery, before he feels his Malady.

THERE-

THEREFORE of all Men, he who hath the Form of Godlineſs only, is conceited with it, is the moſt deſperate and incorrigible Sinner; for he thinks, the performance of the outward Acts of Devotion, will fix him ſo in a State of Grace, that he needs not any Virtue: Thus the Supercilious and Self-confident *Phariſee* were at a greater diſtance from Heaven, than *Publicans* and *Harlots*; for theſe our Saviour could by his gentle Reproofs, ſoften into a relenting and pliable Temper: But as for the *Phariſees*, their miſtaken Piety only made 'em more obdurate and obſtinate in Sin, ſearing their Conſciences againſt the Force of his ſharpeſt Convictions; ſo that he very juſtly conſigned them up to an unrelenting and inflexible Stubbornneſs.

How Men deceive their own Souls.

Secondly, MEN deceive their own Souls, when they think themſelves exempt from the Rule and Judgment of natural Conſcience, which they fancy, exerciſes its binding Power only over thoſe, that are in a State of Nature and Unregeneracy; but as for them, that are enlightened by the Spirit of God, they are directed by the Motions thereof, not by the Laws and Dictates of Nature: Hence the plain and practical Principles of Reaſon and Honeſty come to be neglected, and ever after Men are led by giddy Enthuſiaſms, and are befooled by the temper of their Complexions; they derive all their religious Motions from the preſent State and

and Conſtitution of their Humours, and according as *Sanguine* or *Melancholy* are Predominant, ſo the Scene alters.

But the Spirit of true Religion is of a ſedate Temper, and dwells in the Intellectual part of a Man, and doth not work out, or vent it ſelf in flatulent Paſſions, but all its Motions are gentle, compoſed, and grounded upon the Laws of Reaſon and Sobriety: The Impreſſions of the Divine Spirit are ſteddy, uniform, and breath not upon the Paſſions, but the Reaſons of Mankind; all its Aſſiſtances work in a calm and rational Way; they are not ſuch unſettled and unaccountable Motions as diſcompoſe, but enlighten our Underſtandings; the Spirit of God only diſcovers the Excellency, and enforces the Obligation of the Laws of God to the Conſciences of Men, and works in us a reaſonable love of our Duty, and ſerious Reſolutions to diſcharge it: Therefore the Spirit of every good Man is ſober, diſcreet, and compoſed, ſuch as becomes the Gravity and Seriouſneſs of Religion; which floats not in his Blood, nor riſes and *falls with the* Ebbs *and* Tides of his Humours; but he maintains a calmneſs and evenneſs of Mind in all the various Conſtitutions of his Body; he confines his Piety entirely within his Soul; and chearfully keeps it from all mixtures of Imagination, as knowing a Religious Fancy to be the greateſt Impoſtor in the World: And there is nothing, that ſpoils

In what manner the Spirit of Religion works.

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the Nature of the beſt Religion more, than outragious Zeal; which inſtead of ſweetning, embitters the Minds of Men; ſo that thoſe Vices, which Moral Philoſophy would baniſh, are often kindled at the Altar of Religion; for it abuſes the Prudence and Diſcretion of good Men, abhors a Chriſt-like *Meekneſs* and *Sobriety*, and fills their Religion with ill Nature and Diſcontent: Hence it is, that no Quarrels are ſo implacable as Religious Ones; Men with great eagerneſs Damn one another for Opinions and Speculative Controverſies.

If this be Religion; farewel all the Principles of Humanity and good Nature; farewel that Glory of the Chriſtian Faith, an univerſal Love and Kindneſs for all Men; let us bid adieu to all the Practices of Charity, and to the Innocence of a Chriſtian Spirit: Let the Laws of our Saviour be conceal'd, as Precepts of Sedition; let us baniſh Religion out of Human Converſe, as the Mother of Rudeneſs and Incivility; let us go to the School of *Atheiſm* and *Impiety*, to learn good Manners.

But if nothing bids greater defiance to the Spirit and Genius of Religion, than a *Form of Godlineſs, denying the Power thereof*; then let not the Wiſdom of God be charged with the Folly of Men: Let then the furious Sons of Zeal, without the Power of Godlineſs, tell me the Meaning of ſuch Texts, as theſe; *Learn of me, for I am Meek and Humble*; *I beſeech you, that you walk worthy of the Vocation, where-*

wherewith you are called with all Lowlineſs, Long-ſuffering, forbearing one another in Love; put on therefore, as the Elect of God, holy and beloved, Bowels of Mercy, kindneſs, humbleneſs of mind, meekneſs, forgiving one another, if any Man have a Complaint againſt any, even as Chriſt forgave you; ſo alſo do ye: So ſaith *James* iii. *Who is a wiſe Man, and endued with Knowledge amongſt you, let him ſhew out of a good Converſation, his Works with Meekneſs and Wiſdom*; he, that can reconcile theſe holy Precepts with a peeviſh or cynical Diſpoſition, may as well unite *Chriſt* and *Belial*; make a *Chriſtian* and a *Phariſee* the ſame.

An Exhortation to mind true and real Goodneſs.

WHAT remains then, but that we ſet our ſelves to a ſerious minding of true and real Goodneſs; that we trifle not away our Time in purſuing the Shadows of it, nor waſte our Zeal upon its Forms and Inſtruments; that we cheat not our Souls with a partial Godlineſs, nor Damn them with an half-Religion: For we muſt meaſure our Profitableneſs under the means of Grace, by the Influences of it upon the Obedience of our Lives; we muſt purſue Chriſtianity in its true and proper uſefulneſs; give a ſincere Obedience to every Law of Righteouſneſs; we muſt not divorce Piety from Juſtice and Charity, but join the Love of God, with the Love of our Brother; be impatient againſt our own Sins, and other Mens Opinions; ſpend our Zeal in our own, and not other Men's Buſineſs;

ſineſs; be ever zealous for the prime and moſt ſubſtantial Principles of Religion, not for uncertain and unexamined Speculations; we muſt ſet our ſelves with all our might againſt our Luſts and our Paſſions; for all our Devotions without it will never expiate one habitual Sin, neither will a maimed or halting Religion ever arrive at Heaven: Nothing but an entire Obedience to the Laws of Chriſt, will gain admittance there; let us therefore inform our Minds with the Excellency of true Religion and Goodneſs; let us adorn them with an inward Purity and Conformity to the Divine Will, accompliſh them with all Godlike Virtues and Perfections; we muſt be ſure to obey the Fundamental Laws of Juſtice, Mercy, Temperance, Humility, Meekneſs, Patience and Charity; we muſt live up to all the Rules of Real and Eſſential Equity, and build all our Hopes upon an unmaimed and ſolid Religion.

IN the ſecond place we muſt obſerve, that Licentiouſneſs of Living hath brought a great decay upon *Moral Virtue*; the Chriſtian Religion, rightly underſtood, and ſincerely practiſed, ſerves no doubt to make Men more morally Virtuous, than any other, that at this Day is, or ſince the Creation, hath been profeſs'd in the World; not only in regard of Juſtice and Temperance, but of Wiſdom and Fortitude; but it will be ſaid, that ſince the firſt Plantation hereof, Men have from time to time degenerated,

The Degeneracy of Mankind lamented.

nerated, ſo as the farther they are removed from the Primitive Chriſtians, who ſhined in good Works, they have grown worſe and worſe; ſince their times Zeal for Virtue hath decayed, as if it had not been the intrinſick Excellency of Religion, but the *Fires of Pagan* Perſecution, that kindled that Heat in the Breaſts of Chriſtians: What ſhall we take to be the reaſon of this Decay; have the Principles of Chriſtianity loſt their Efficacy, like the *Gentile* Oracles, that all the motives of Virtue and Holineſs, have now ſo little Influence upon Men's Tempers or Lives? Or rather this muſt be the Reaſon, that of old, Chriſtianity was rooted in the Hearts of Men, and brought forth the Fruits of good Works in their Lives; whereas now it is only a barren Notion in Mens Heads, and their Actions are not governed by it; then it was the Employment of their Souls in Meditation, of their Hands in Beneficence; now it is become a Diſguiſe for Covetouſneſs, Ambition, Malice, and all that's Evil: It is true, in the ancient Authors, which ſtudious Men turn over, they find Deſcriptions of *Virtues* more perfect, than really they were; the Governments are repreſented better, and the ways of Life pleaſanter, than they deſerved; upon this, theſe Bookiſh Men compare what they read with what they ſee, and here beholding nothing ſo Heroically tranſcendent, becauſe they are able to mark all the Spots, as well as Beauties of every Thing, that is ſo cloſe to their Sight, they preſently begin to deſpiſe their own

Times, and exalt the paſt, to contemn the Virtues, and aggravate the Vices of their Age: But ſuch is the Condition of Religion, that the Moral part of it ſuffers much by reaſon of the Debauchery and ill Manners of Men: And when Lewdneſs hath gotten a Habit, and Men's Foreheads are brazen in their Wickedneſs, they will not receive a Check from diſarmed Religion; but rather harden themſelves againſt it, and account that their Enemy, which they are ſure will not give Countenance to the Vices, they are now ſettled in: Beſides, when a Licentious courſe of Life hath brought Men to diſuſe the Duties and Offices of Religion, all its Obligations are antiquated with them; then inſtead of Prayers, they learn to Curſe and Swear, and from not going to Church for a time, grow to plead a Privilege not to come at it at all.

Debauchery a great Impediment to the growth of Religion.

Secondly, NOT only looſneſs of Life, but alſo a wrong Apprehenſion of Chriſtian Liberty, hath much obſtructed the Practice of Moral Virtue; for ſome Men have thought themſelves diſcharged thereby from all the Obligations of the Moral Law, and have been ſo abſurd, as to take the Goſpel to contain nothing elſe properly, but a Publication of God's Promiſes, and that thoſe Promiſes are Abſolute, without any Condition of our Obedience, ſo that neither Men's Juſtification nor Salvation do depend upon it.

THIS

THIS is the Doctrine of modern Liberties, and is a Perſwaſion fit to Debauch the whole World; about the Apoſtles times, it was much pleaded for by the *Gnoſticks*, to excuſe their Revolts from Chriſtianity in Times of Perſecution, and their beaſtly Senſualities; as if the knowledge of the Truth gave a Priviledge, neither to profeſs nor practiſe it; when the one proved too incommodious to their ſecular Intereſts, or the other too diſguſtful to their ſenſual Inclinations.

Libertiniſm a pernicious Principle,

WHEREAS the Contents of the great Character purchaſed for us, and brought in by the Lord Jeſus, are theſe; that beſides the freeing us from the Dominion of Sin, which the Law of *Moſes* could not do, and the Tyranny of Satan, which the Gentile *World lay under*, he hath ſet our Conſciences at liberty from Judaick Rites, to purſue our own Reaſon, and to ſerve all the Intereſts of Peace and good Order in the World; hence it is, that we find Liberty and Condeſcenſion, or Self-denial, joined together by St. *Paul*, Gal. v. 13. *Ye have been called unto Liberty, only uſe not Liberty, as an occaſion to the Fleſh, but by Love ſerve one another*, and by St. *Peter*, 1 Eph. ii. 16. *as free, yet not uſing your Liberty, as a Cloak of Maliciouſneſs, but as the Servants of God:* But if Religion ſhould ſet us free from the Rules of Virtue, all the Duties of it would be uncertain

What the Liberty is, which Chriſt hath purchaſed for us.

and precarious Things; nay, it would deſtroy it ſelf, and the Societies of Men would be ſo far from being the better for it, that their Happineſs would be undermined thereby; but this is ſo expreſly contrary to the whole deſign of the Chriſtian Doctrine, and goes ſo croſs to the very Senſe of every honeſt Mind, that I ſhall not ſpend any more Words about it.

In the third Place we are to conſider, how the Progreſs of Moral Virtue hath been diſcouraged by *decrying the Uſe of Reaſon* in Matters of Religion; as if Reaſon was not as much the Word of God, as Revelation; as if whatever contradicts Reaſon, was not oppoſite to Faith: For *Abraham*'s Reaſon was a great Confirmation of his Faith; two Revelations were made to him, that ſeemed to claſh one with another, and if his Reaſon could not have reconciled their Difference, he could not have believed them both to have been from God; for Divine Revelation doth not give new Faculties to Men, but propounds new Objects to thoſe Faculties; ſo that when God Reveals any Thing to us, he Reveals it to our Underſtandings, that we may judge concerning it; that we may not believe every Spirit, but try whether they be from him or no; now that which hath ſpoiled the Lives of many Men, is there aſſenting to ſuch Doctrines, as never came from the Fountain of Truth; therefore to preſerve our Integrity, and keep the Truth, we muſt try the Spi-

Our Reaſon confirms our Faith.

rits,

rits, and compare the Evidences Men bring for what they aſſert, which it is not poſſible to do, but by the Uſe of our Reaſon: But to be Confident and Peremptory in any Thing without Reaſon, is nothing, but obſtinacy of Mind.

WHEREAS, if we turn off Reaſon, we level the beſt and moſt deſirable Doctrine in the World, with the vaineſt Enthuſiaſm; now by the Principles of Reaſon, we are not to underſtand the Grounds of any Man's Philoſophy, nor the *critical Rules of Syllogiſm*; but thoſe fundamental Notices, that God hath planted in our Souls; whereby we know, that every Thing is made for an End, and every Thing is directed to its End by certain Rules; theſe Rules in Creatures of Underſtanding and Choice, are Laws; and in Tranſgreſſing theſe, is Vice and Sin.

AS for Arguments from Scripture againſt the Uſe of Reaſon, 'tis alledged, that *God will deſtroy the Wiſdom of the Wiſe*, and *that the World by Wiſdom knew not God*: But by this *Wiſdom*, is not meant the Reaſon of Mankind, but the Traditions of the *Jews*, the Philoſophy of the Diſputing *Greeks*, and the Policy of the *Romans*; all which the Apoſtle ſets at naught, becauſe they were very contrary to the Simplicity and Holineſs, to the Self-denyal and Meekneſs of the Goſpel.

Secondly, IT is ſaid, that the natural Man receiveth not the Things of the Spirit of God, for they are Fooliſhneſs to him; neither can he

know them, becauſe they are Spiritually diſcerned; by which Words nothing more is intended; than that a Man, who is guided purely by natural Reaſon, and is not enlightned by Divine Revelation, cannot underſtand Matters of pure Revelation, but he thinks them abſurd and fooliſh, till they are made known to him by the Revelation of the Spirit of God; and when they are ſo, nothing appears in the Myſteries of Religion, but what is agreeable to the ſoundeſt Reaſon and Wiſdom.

Thirdly, It is urged, that our Reaſon is very liable to be miſled by our Senſes and Affections, by our Intereſts and Imaginations, ſo that many times we mingle Errors and falſe Conceits with the Genuine Dictates of our Minds, and appeal to them, as the Principles of Truth, when they are the falſe Concluſions of Ignorance and Miſtake: All that can be inferr'd from hence is, that we ought not to be too bold in defining Speculative and difficult Matters, nor ſet our Reaſonings againſt the Doctrines of Faith: But this doth not tend to the Diſreputation of Reaſon in the Object, that is, thoſe Principles of Truth, which are written upon our Souls; for if we may not uſe our Underſtandings, Scripture it ſelf will *ſignifie either nothing at all, or very little to us*.

The Miſchiefs of decrying the uſe of Reaſon.

Therefore to decry the Uſe of Reaſon, is to introduce Atheiſm; for what greater Advantage can the Atheiſt have againſt Virtue, than

than that Reaſon is againſt the Precepts of it: This will make our Religion depend upon a warm Fancy, and an ungrounded Belief, ſo that it can ſtand only, till a new Conceit alter the Scene of Imagination.

Secondly, To decry the Uſe of Reaſon, is to lay our ſelves open to infinite Follies and Impoſtures; when every Thing that is reaſonable, is called vain Philoſophy; and every Thing, that is ſober, carnal Reaſoning: This is the way to make up a Religion without Senſe, and without Moral Virtue; this is to put out our Eyes, that we may ſee, and to hoodwink our ſelves, that we may avoid the Precipices of Vice: Thus have all Extravagancies been brought into Religion beyond the Imaginations of a Feaver, and the Conceits of Midnight.

Grace and Morality, are not Oppoſites.

THE laſt and greateſt Obſtacle to the Progreſs of Moral Virtue, is ſome Men's making Morality and Grace oppoſite to one another: To divorce Grace from Virtue, and to diſtinguiſh the ſpiritual Chriſtian from the Moral Man, is a modern Invention; for not one ancient Author, that hath treated of our Religion, did ever make any difference between the Nature of Moral Virtue, and Evangelical Grace; Evangelical Grace being nothing elſe in their Account, but Moral Virtue heightned by the Motives of the Goſpel, and the Aſſiſtances of the Spirit; both which are external Conſiderations to the Eſſence of the Thing it ſelf; ſo

that

that the Chriſtian Inſtitution does not introduce any new Duties diſtinct from the Eternal Rules of *Morality*, but ſtrengthens them by new Obligations, and improves them by new Principles: For,

THE Power to perform theſe Duties, comes from the internal Operations of the Holy Spirit, which applies the Motives of Religion to our Minds, and by them perſwades us to every good Action; that we are enlightned with the Knowledge of Chriſt, cometh of his Gift, who diſpoſeth us to learn the *Truth*; that we attend to the Word of God, and are wrought into a ſerious Temper; that we are excited to good Reſolutions, and confirmed in them, cometh of his Grace, who putteth good Thoughts into our Minds, thereby moveth our Wills and Affections moſt powerfully to every good Work, or to every Moral Vertue, which conſiſts not only in the decency of our outward Behaviour, but is a prevailing Inclination of the Mind to thoſe Manners, or that way of Life, which is beſt for a reaſonable Creature; or it is an univerſal goodneſs of Manners in Mind and in Practice.

NOW it is named *Virtue*, becauſe the Strength and Vigour of a reaſonable Creature, conſiſteth in a Temper of Mind, and Courſe of Life agreeable to right Reaſon; it is called *Moral*, becauſe it is converſant about the cuſtomary Diſpoſitions and Actions of reaſonable Creatures: So thoſe Laws, that are given with rational

nal Inducements to Obedience, are ſaid to be *Moral Laws*, as being proper and ſuitable to the Nature of Rational Beings, to whom they are preſcribed; and this in oppoſition to the Laws of Motion and Matter, by which God governs the reſt of his Works: For that Agent which hath no Power over it ſelf, but acts, becauſe it muſt; whatſoever laudable Effects it may produce; it is as uncapable of Morality, as thoſe ſenſeleſs Merchants are, that move by the Laws of Matter and Motion.

Now the Duties required of us in the Covenant of Grace are *Moral* in the ſtricteſt Senſe; ſo that Holineſs and Moral Virtue are in Truth the ſame Things diverſly expreſſed; for to *do* that, *which is* Good, and to *do it* well, is the Sum of both: And it is plain, that thoſe Perfections in God, which our Holineſs is an imitation of, are Juſtice, Faithfulneſs, and Truth, his Patience, Mercy, and Charity; his hatred of Sin, and his love of Righteouſneſs; all which are Moral Perfections; and therefore when in theſe Things we are followers of God, our imitation of him does neceſſarily become *Moral Vertue*: And thoſe Duties, which work in us the neareſt likeneſs to Chriſt Jeſus, are Meekneſs, Humility, Patience, Self-denial, Contempt of the World, readineſs to paſs by Wrongs, to forgive Enemies, to love and do good to all, are all in the moſt proper Senſe Moral Vertues: Indeed to *glorifie God in Jeſus Chriſt*, is an end of Obedience, which *Nature* teacheth not; but being

being made known by *Grace*, we are obliged to regard this End, by the Rules of Morality; which are derived from Chriſt, and cauſed by the Spirit; ſo that we have no reaſon to boaſt of their being ſo much in our own Power.

WHEREFORE let not Men think they can be Holy without Moral Vertue; which they will be apt to do, whenever Grace is ſet in Oppoſition to Virtue; they may as well think they may be godly without Religion; Devout and Pious, without all ſober and ſincere uſe of their Underſtandings in ſpiritual Matters, for this Miſchief will certainly enſue upon it, that Men will embrace Metaphors and Allegories, Fancies and Forms of Speech, inſtead of the Subſtance of true and real Righteouſneſs.

The Duties of Morality, are the moſt weighty Concerns of Religion.

'TIS certain then, that the Duties of Morality are the moſt weighty and material Concerns of Religion: And as in the ordinary Generation of Mankind, that vital Principle the Soul, forms and moulds the *Fœtus* according to the ſpecial Nature of Man, and never gives over, till it has worked the whole bodily Maſs into a full Complement of Parts; ſo by a new Principle of Life, called *Grace*, and derived from God through Chriſt into the Mind, true Wiſdom, Righteouſneſs, Juſtice, Holineſs, Integrity, and all the Inſtances of Moral Vertue, are faſhioned by this quickning Spirit, in the Thoughts and Actions of good and pious Men: This makes the whole Myſtery

Myſtery of Religion intelligible, ſo that any *Nicodemus* may diſcern the Manner and Reaſon of it; for to be born again, ſignifies in its utmoſt meaning, to become a ſincere Diſciple of our Lord Jeſus, and to be his Diſciple, is to believe and obey, as we are ingaged by Baptiſm; this being the cleareſt Proof we can give to our ſelves or others, that we own him in good earneſt to be our Lord and Maſter, if for his ſake we love Truth and Goodneſs, above all worldly Intereſts.

What is meant by the new Creature.

Now to be *Regenerate*, is to be the *ſincere* Diſciples of Chriſt, which will qualifie a Man for the Kingdom of Heaven; and if that be true, it follows, that Regeneration and all thoſe other Metaphors, which expreſs the State of a Man fitted for eternal Happineſs, do mean nothing elſe; but his being ſuch a Diſciple of Chriſt, as to believe in him, to love, and obey him; when the Word of God, that Divine Seed, hath wrought its due and proper Effects upon his Soul by its Precepts, the Temper of his Mind, and the Diſpoſition of his Will are agreeable to the Laws of God: Therefore we uſe to ſay of a meek-ſpirited Man, that he cannot be furious; and of an honeſt Man, that he cannot deceive; and of a generous Man, that he cannot do a baſe or unworthy Action; that is, it is *Morally* impoſſible, that he ſhould, it being directly contrary to the *Genius* and Senſe of his Soul ſo to do: Juſt ſo it is with him, who

who is born of God, he cannot Sin, becauſe it is Repugnant to the inclination and bent of his Nature; which being Holy, will produce a godly and virtuous Life.

THIS Notion of the *new Creature*, will not ſuffer a Man to reckon himſelf Regenerate, who doth not amend his Life according to God's Holy Word; this will keep Hypocrites from pretending to be ſo, who are apt to think their *Hearts* are *good*, when their *Manners* are *naught*; But the State of a Regenerate Perſon is called *Spiritual*, as being cauſed by the Grace of God's Spirit; ſo it may be called *Moral*, as conſiſting in the Conformity of our Minds and Actions to the Divine Laws.

NOW he, who makes a Diſtinction between Grace and Vertue, a *Spiritual* and *Moral* State, muſt think, that to disbelieve any of the Revelations, and to diſobey any of the Commands of God, are not Immoralities; or that a Regenerate State doth not conſiſt in Faith and Obedience.

WHICH State is called Regeneration, a Metaphor taken from a Natural Generation, becauſe there is ſo great a Change, that a Man is, as it were, another Creature: For firſt the Underſtanding muſt be informed with the Knowledge of Truth concerning God, themſelves, and a Life to come, then this Belief of the Goſpel, will ſo work upon their Wills, that they ſhall be turned from Senſuality, to the love of Goodneſs; and this will produce a ſuitable change in their

their Lives, which are not now led, according to the Luſts of the Fleſh, and the Examples of ill Men, but the Laws of God, and the Example of Chriſt: And thus we come to the true uſe of all our Faculties, as an Infant, after it is born, falls into thoſe Natural Motions, which are hindred by its Impriſonment in the *Womb*: Nay, by reaſon of that Divine Temper, which is wrought in good Men by the Holy Spirit, that they have *ſuch a Senſe* of Good and Evil, with regard to their Minds and *Conſciences*, as all living Creatures have with Reſpect to their *Natures*: For as in the *Natural* Life we apprehend what is contrary to it, ſo that we will not run into the *Fire*, nor down *Precipices*; ſo in the Regenerate State, we ſhall look upon all kinds of Wickedneſs, to be what they are, deteſtable and pernicious to our Souls: But the Doctrine and Example of Chriſt do communicate to us a new Senſe of Things, whereby we are ſo much altered for the better, as if we had never lived till then; and we have infinitely more reaſon to think of this alteration in our State, than to remember the *Day* of our *Birth* with Joy and Gladneſs.

For now God worketh in us both *to will and to do*; wherefore the fear and love of God, and godly Sorrow, and true Repentance, and the hope of Eternal Life, together with all Chriſtian Vertues, ſuch as Righteouſneſs, Mercy, Patience, Love, Joy, Long-ſuffering, Gentleneſs, Goodneſs, Faith, Meekneſs, and Temperance,

perance, are the Graces of the Spirit: From hence it follows, that God hath not left the Succeſs of the Goſpel to depend upon that *force only*, which the *bare Revelation* of the Motives to Obedience hath to perſuade us; if it ſhould be ſo, it would be now loſt labour to call upon God to help us by his *Grace*; but ſeeing all Vertues and Qualifications neceſſary to Salvation, are produced by the Grace of God; it follows, that all Chriſtian Vertues are the Graces of the Holy Spirit: For ſaith St. *James*, every good and perfect Gift is from above, and cometh from the Father of Lights, with whom is no *variableneſs* nor *ſhadow* of *Turning*.

All Moral Vertues are produced by the Grace of God.

And *St.* Paul *ſaith, that Grace of God, that bringeth Salvation, hath appeared to all Men, teaching us, that denying ungodlineſs and worldly Luſts, we ſhould live ſoberly, righteouſly, and godly in this preſent World:* This one Scripture comprehends all that Men ought to account Religion; that they live *Godlily*, which is the Vertue of humble Gratitude towards God; *Soberly*, which contains the Vertues of Temperance, Chaſtity, Modeſty, and all others, that conſiſt in the Dominion of Reaſon over our ſenſual Appetites; *Righteouſly*, which implies all the Vertues of Juſtice and Charity, as Affability, Courteſie, Meekneſs, Candour and Ingenuity. Let Men contend, as long as they pleaſe, about the Modes and Circumſtances of Religion, all theſe Diſputes are very Inſignificant,

cant, if they do not iſſue in this, a *good Mind*, and a *good Life*.

The World was at firſt governed by the Dictates of Natural Light.

FOR the firſt two thouſand Years of the World, God did Govern it only by the Dictates of Natural Light; and theſe were in thoſe Days called the Precepts of *Noah*, the Preacher of Righteouſneſs; ever ſince that time to this Day, God hath Governed the greateſt part of the World by thoſe Principles; and even ſince God's voluntary Diſpenſation, and poſitive Inſtitution, which began at *Moſes*, and hath continued to this time, he hath commanded the Obſervance of theſe Rules: So that he hath never been more provoked, as when Moral Duties have been neglected, or when an indiſcreet Zeal for poſitive Inſtitutions hath been thought a ſufficient Recompence for a failure in theſe:

FOR in Religion there are Things of an alterable Nature, and there are Things unchangeable and Eternal, which can never be relaxed or omitted; and ſuch are all Moral Vertues; therefore to ſet them at odds with Grace, muſt needs be Deſtructive to all true and real Goodneſs; for if we ſhould ſet aſide all manner of *Vertue*, what remains to be called *Grace*: If Grace ſhould not be included in Morality, which conſiſts in the right Order and Government of our Actions in all our Relations, it muſt be a *Phantaſm*, and an *imaginary Thing*: And all that the Scripture intends by the Graces of the

Spirit, are vertuous Qualities derived purely from God's free Grace and Goodneſs; wherewith in the firſt Ages of Chriſtianity, he did in a miraculous manner inſpire the Converts of the Goſpel: And all the practical Part of Religion is either Vertue it ſelf, or ſome of its Inſtruments; and the whole Duty of Man conſiſts in being Vertuous; and all that is enjoyned him beſides, is in order to it; that by the Practice thereof, he may live happily here, and be prepared for Happineſs hereafter.

In what manner the Grace of God begets Vertue.

Now the Manner, wherein the Grace of God begets Vertue in the Minds of Men, is ſuitable to the Rational Nature of Mankind; we feel its Operations no otherwiſe, than we do our own *Thoughts*, neither can we diſtinguiſh them by their manner of affecting us from *our natural Reaſonings:* But when we are bent upon the doing of God's Will; when we perform our Duty, and govern our Actions by his Word; then we may conclude, we are acted by the Grace of God; but if we forſake the ſteddy Rules of our Duty, we may take every violent Impulſe for a Suggeſtion of his Spirit; therefore unleſs we would expoſe our ſelves to infinite Deluſions, we muſt try the Nature of all the Motions of our Minds by *Scripture* and *Reaſon:* For we have no other way of aſſuring our ſelves, that we follow the guidance of God's Grace, but by following the Rules of his Word; and we quench the Motions of his Spi-

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rit oftentimes, when we imagine, that we only quarrel with our own Thoughts, reject the good Counſels of a Friend, the Exhortations of a Preacher, or the Rebukes of our own Conſciences.

BESIDES, when we are born again and created new Creatures by this Spirit, we have the ſame Underſtanding and Will, we had before, but theſe are renewed, and made better: For the Precepts and Motives of the Goſpel prevailing in our Minds, are properly a Principle of holineſs of Life in us; theſe will produce a proportionable change in our Wills and Affections, that from being addicted to Evil, they may be ſtrongly inclined to what is Good and Vertuous.

THUS Grace and Vertue go hand in hand together; one being a certain Product of the other; Evangelical Graces being the ſame Thing for Subſtance with Evangelical Vertues, and theſe the ſame with Moral Ones: Hence it is, that the Word of God doth more effectually oblige and enable Mankind to an Holy Life, than any other Inſtitution could effect, or Philoſophy pretend; for Religion is the ſame now, as it was in the State of Innocence; for as then the whole Duty of Man conſiſted in the Practice of all thoſe Moral Vertues, that aroſe from his Natural Relation to God and Man; ſo all, that is ſuperinduced upon us ſince the Fall, is nothing but helps, to ſupply our natural Defects, and recover our decayed Powers, and re-

ſtore us to a better Ability to diſcharge thoſe Duties we ſtand engaged to by the Law of our Nature, and the Deſign of our Creation.

AND here what terms of Wonder or of Grief, can be ſignificant enough to expreſs, or to bewail ſo ſtrange a decay of *Moral Vertue* among Men, that the *Light* of the World ſhould be ſo much darkned as it is; that the *Salt* of the Earth ſhould be Corrupted; that Men ſhould loſe the Subſtance of Religion in the purſuit of its Shadows, and a general looſneſs ſhould ſwallow up all good Manners; that Men ſhould make uſe of Wit to decry ſound Reaſon, and to ſet *Vertue* at defiance with *Grace*; Methinks, their doing ſuch Acts ſhould ſtrike them out of the Liſt of Rational Beings. But *Satan* is too ſubtle a manager to loſe this Advantage, and the event ſadly ſhews, he has not neglected to improve it; for when once Men can think they may be *Religious* without *Vertue*, they will be hardly brought to exchange the vicious Cuſtoms of Life, for an *habitual courſe of* Goodneſs; they will not reſtrain their Appetites within the Limits of Nature, nor Sacrifice their brutiſh Pleaſures to the Intereſts of Holineſs; in caſes of Suffering for the Truth, they will never endure any Hardſhip, rather than forſake ſo excellent an Inſtitution as the Goſpel: They will not believe themſelves bound to ſubdue their Senſual Appetites and Affections to their ſuperior Faculties in the Methods of Reaſon and prudent Diſcipline: No leſs danger ariſes

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to the Souls of Men, when they labour after greater Excellencies over and above the common Vertues of Morality; in ſtriving to go beyond it, they run aſtray after Chimera's and Illuſions of Fancy: And if they indulge this Humour, it will betray them to neglect the plain and practical Principles of Reaſon and Moral Honeſty.

THESE and many more are the *Stratagems* of the Devil, to bubble Men of their Salvation; to put a ſtop to the increaſe of Goodneſs in the World, and to hinder the Reformation of Mankind; who will never be at the trouble and pains of acquiring inward Righteouſneſs and Purity, when they imagine a few ſuperficial Notions, and extatical Whimſies may ſerve in the room of that Induſtry, they ſhould joyn with the Operations of Grace for the getting a bleſſed Immortality.

How the increaſe of Goodneſs is much hindred.

THAT we may countermine theſe Plots of the evil Spirit againſt us, let us do as God hath commanded, which we muſt think not only poſſible, but eaſie and pleaſant, eſpecially when all his Evangelical Methods of Salvation are actuated by a Concurrence of ſupernatural Strength: For notwithſtanding our many Weakneſſes, through Chriſt we may do all Things; he alone gives us a Will to uſe his *Grace*, and Knowledge to diſcern the want of more.

THE proper Inference therefore from the whole is, that we reſolve to go on in a good

Courſe of Life, becauſe by this means, our Work will be eaſier to us, if we be diligent in governing our Converſation by the Rules of Vertue: The difficulty of Religion will ſtill grow leſs, becauſe our Strength will increaſe, and God hath promiſed to give greater degrees of Aſſiſtance to them that uſe what he hath already beſtowed; then our endeavours muſt concur with this Aſſiſtance which God gives; for the Spirit doth uſually work inſenſibly upon the Minds of Men, and therefore it is compared to the Wind, which no Man ſees, whence it cometh, nor whether it goeth: Even ſo is the Spirit of God, Men feel Motions upon their Hearts, but how theſe are produced, is altogether inviſible to them: When the Doctrine of the Goſpel is propounded, and the *Word* is Preached, they find themſelves convinced of the Truth of it; and as their Minds are enlightned, ſo their Wills and Affections are warned to a Complyance therewith.

Now when the Spirit of God hath begun this Work upon our Hearts, our Buſineſs is to cheriſh thoſe Motions, and to act accordingly; which if we do, and pray to God for his Aid, we ſhall find Supplies coming in from him, that will increaſe our Strength unto that which is good and vertuous: For we muſt know, that the greateſt difficulties in Religion are met withal at firſt; becauſe at firſt God doth not uſually beſtow a great Meaſure of his Grace: But he gives us a Taſte of his Goodneſs, and if we reliſh it, he

ſends

ſends forth continually larger Meaſures of his Grace and Favour.

The Concluſion drawn from all the Premiſſes.

SEEING then all the Precepts of Chriſtianity agree to teach and command us to moderate our Paſſions, in the juſt Regulation whereof, we have placed the very *Eſſence* of *Vertue*; ſeeing this was the end, which all Philoſophy aimed at, as the utmoſt Felicity, that was attainable in this World: Let us make it our Buſineſs to work out our Salvation by living according to theſe Rules, which we have here ſet down; for as they are not hard to be underſtood, ſo the Performance of them is eaſie and pleaſant.

THEY are not hard to be underſtood, becauſe God hath ſhewed us the difference between *Good* and *Evil*, *Vertue* and *Vice*;

Firſt, BY Natural Inſtinct.

Secondly, BY Natural Reaſon.

Thirdly, BY the common Conſent of Mankind.

Fourthly, BY External Revelation.

FIRST there is a ſecret Impreſſion upon the Minds of Men, whereby they are naturally directed to approve ſome Things as *Good*, and avoid other Things as *Evil*; juſt as the Creatures

below Men, are by a natural Inſtinct, led to their own Preſervation, and to take care of their young Ones. In like manner we find in human Nature a Propenſity to ſome Things that are Beneficial, and a Loathing of other Things, that are hurtful to them; the former appear Beautiful and Lovely, the latter Ugly and Deformed.

Natural Inſtinct teaches us what is Good, and what is Evil.

Now theſe Inclinations do not proceed from Reaſon, but from Nature, and are an Antecedent to all Diſcourſe, as it is manifeſt from hence, that they are as ſtrong, and do put forth themſelves as vigorouſly in young Perſons, as in thoſe that are older; they do ſhew themſelves as much in the rude and ignorant ſort of People, as in thoſe who are more Refined, and better Inſtructed, which is a plain Argument that they come from *Nature*, and not from *Reaſon*; for if they proceed from Reaſon, they would appear moſt eminently in thoſe Perſons, who are of the beſt and moſt improved Underſtandings, and would be very obſcure in ſuch as exerciſe their Reaſon but a little: Whereas Experience ſhews us, that the moſt ignorant ſort of Mankind have as lively a Senſe of Piety and Devotion, as great a regard to all kinds of Sobriety, as tender Affections to their Children, as much Honour for their Parents, as true a Senſe of Gratitude and Juſtice, as the wiſeſt and moſt knowing part of Mankind.

AND theſe are the Duties that are of greateſt Importance to us; ſo that the Providence of God appears herein to be wonderfully careful of the Happineſs and Welfare of Mankind, in that he hath wrought ſuch Inclinations into our Natures, as to ſecure the moſt material Parts of our Duty, in planting in us a natural Senſe of *Good* and *Evil*; ſo that in many caſes if we do but conſult our own Natures, we need no other Oracle to tell us, what we ought to do, and what to avoid; how we ought to Reverence the Divine Nature, Honour our Parents, Love our Children, be Grateful to our Benefactors, and thoſe that have obliged us, to ſpeak the Truth, to be faithful to our Promiſes, to reſtore the Thing that was intruſted with us, to pity thoſe that are in Miſery, and to deal equally with other Men, as we would that they ſhould deal with us. There is no need of any ſubtle Reaſoning, to prove the fitneſs or unfitneſs of theſe Things, becauſe it is prevented by the very Inſtinct of Nature, which teaches us what we ought to do in theſe Caſes.

FOR Men are naturally Innocent or Guilty in themſelves, according as they do, or omit theſe Things; ſo the Apoſtle tells us in *Rom.* ii. 14, 15. *When the Gentiles, who have not the Law, do by Nature the Things contained in the Law, they are a Law unto themſelves, their own Conſciences in the mean time, or by turns either accuſing or excuſing them, according as they do, or omit the doing of theſe Things:*

Things: If Men obey the natural Dictates of their Minds, their Conſciences give them a comfortable Teſtimony, as having done what became them to do: On the contrary, when we affront Nature, by acting againſt its Suggeſtions, what trouble and uneaſineſs do we find in our own Breaſts? Nay, when a Man hath but a deſign to commit an evil Deed, his Conſcience is diſquieted and perplexed at the Thoughts of it, and he is as guilty, as if he had really acted it. So *Cain*, when he contrived the Murther of his Brother, the very Imagination of the Wickedneſs changed his Countenance, and filled him with Wrath and Diſcontent; for as ſoon as we have conſented to any Iniquity, our Spirits receive a ſecret Wound, and will make us reſtleſs; becauſe Guilt doth not only fill the Mind with Vexations, but puts it into an unnatural Fermentation, as the Prophet *Iſaiah* deſcribes the wicked Perſon, he is like the troubled Sea that cannot reſt; and I appeal to that which every Man finds in his own Breaſt, if he doth not feel a trouble within him upon his acting contrary to any Principle of Nature, or any *Notion* of *Good* and *Evil*.

The Virtuous Man is the moſt bold and undaunted.

BESIDES, Men are naturally full of Hope or Fear, according as they follow or go againſt theſe Principles; who is ſo confident and bold, as he who hath behaved himſelf well and virtuouſly; who is ſo ſtrong and well armed againſt the Force of the Powers of Darkneſs, againſt

againſt the Apprehenſions of a dreadful Judgment? Theſe Things are ſo Terrible, that they muſt needs raiſe our Fears; but the honeſt Man, who is not Conſcious to himſelf of any Guilt, is ſecure in his own Mind from any harm or prejudice from the Divine Juſtice either here or hereafter: Whereas guiltineſs creates Fears of Danger without any other reaſon for it; and ſo the Scripture informeth us, that the Wicked fleeth, when no Man purſueth him; nay, when a Man hath done a ſecret Fault, which no Eye is privy to, nor no human Law can puniſh; yet even then he is conſtantly under the Torment of his own Thoughts, and hath a natural dread of a ſuperiour Being; to whom the moſt hidden Actions of Men are known, and whoſe Juſtice will not ſpare to puniſh.

FOR Men have naturally the Notions of Good and Evil within them; which in the plain caſes of Right and Wrong, will tell them what they ought to do, and what they ought to avoid; ſo that in acting well, they will be juſtified and acquitted in their own Minds, but in doing the contrary, they will be condemned.

BUT yet there is a conſiderable difficulty in this Matter; becauſe the Opinions of Men have been much divided about Virtue and Vice; the different Laws and Cuſtoms of ſeveral Nations ſeem to argue, that they are not ſo well agreed about theſe Things; conſequently the difference between Good and Evil, is not ſo well known: More than this, there is in Mankind a propenſion

ſion to Evil, and Men are generally Vicious; which ſeems to contradict that natural Inſtinct, which ſhews us, as we ſay, what is Virtue, and what is Vice.

To this Objection we Anſwer, That all Mankind are agreed, that thoſe Moral Virtues before mentioned, ought to be practiſed, and that the contraries to them are Vices, and ought to be rejected; if any one particular Perſon happen to be of another Mind, he is as rarely to be met with as Monſters, and no more to be drawn into an Argument againſt the Truth of this Aſſertion, than a Man being born with three Legs can be an Argument, that Men naturally have not two. All Men have agreed that God is to be Worſhipped, though they differ much about the particular Circumſtances of his Worſhip: Keeping of Faith all Men have held to be a Duty, though ſome ſay, Faith is *not to be kept with Hereticks*; but this is no Prejudice to the Truth: It muſt be granted, that there is not the like Evidence in all Things, that there is in ſome; and many Things are not ſo clear, but that partial and inconſiderate Men may have wrong Conceptions about them; but theſe may be remedied, if Men will be wiſe and conſider Things as they ſhould do; if they will lay aſide violent Prejudices and Self-Intereſt; for if they will govern themſelves like Men, and not be hurried away with Paſſion, they may come to underſtand *what is Good*,

It is one Thing to know what Virtue is, and another to live according to that Knowledge.

Good, and *what is Evil*: It muſt be confeſſed, there is a great Corruption in human Nature; and we muſt conſider, that it is one Thing to own the difference between Virtue and Vice; another Thing to live and act according to this Judgment. Although Men have the Notions of Good and Evil, yet after all, they may chooſe the Evil, and refuſe the Good, and this the Apoſtle ſpeaks of in *Rom.* vii. 27. I delight in the Law of God in the inward Man; that is, my Mind conſents to it, as Holy, Juſt, and Good; but here he tells us, he felt another Law in his Members, warring againſt the Law of his Mind, and bringing him into Captivity to the Law of Sin and Death, according to that of the Poet,

——*Video meliora proboque,*
Deteriora ſequor;——

For a Man may be convinced of his Duty, but not act accordingly.

FOR by natural Inſtinct we know what we ought to do, antecedent to all Reaſon and Diſcourſe.

Secondly, OUR Duty is alſo diſcovered to us by natural Reaſon; for the force of moral Actions are planted in Mens Minds, and woven into the frame of their Natures: but to make our Duty more plain, God by the light of Reaſon hath ſhewed us what *is good*, and what *is evil*; and not only ſo, but he ſtamps upon them the *Authority* of *Laws*; for theſe two

Natural Reaſon tells us what is our Duty.

two are very different, to apprehend *a thing good for us to do*, and to be under the *Obligation of a Law to do it*; for to this it is neceſſary, we ſhould apprehend it to be the Will of our Superior, that we ſhould perform it.

Now our Reaſon doth diſcover to us, what is Virtue, and that the Lord our God doth require our Obedience to it;

Firſt, By ſhewing us how convenient and agreeable it is to our Natures.

Secondly, By the tendency of it, to make us Happy, and to free us from Evil and Miſery.

Nothing is more ſuitable to our Nattures, than to have an Eſteem of what is Great and Excellent; and Mankind being taught, that all Perfection is in God, we muſt adore him; for that which is Good, doth naturally beget Love and Reverence; ſo it is agreeable to our Natures, to Honour our Parents, to be Grateful for Benefits received, to be Juſt and Righteous, to be Charitable, Compaſſionate, and Temperate; to bè Meek, Humble, and Prudent: Thoſe that act contrary to theſe Duties, offer an Affront to their own Natures, and feel a Pain in themſelves, however they may carry it to others.

Besides, theſe Things tend to make us Happy, and to free us from Miſery; for Reaſon conſiders the Conſequences of Things; and we call that Virtue or Good, which will bring ſome Benefit to us, and that Evil or Vice, which is like to bring upon us ſome Inconvenience; upon this account Reaſon doth ſhew us what

what is Good, and what is Evil: To begin with Piety *towards God*; nothing is more reaſonable, than to make him our Friend, who is able to make us Happy or Miſerable; and the way to make him our Friend, is to obſerve all the Vertues of a good Life; and the contrary, Impiety, or a neglect of Vertue is plainly againſt our Intereſt; for this is to diſoblige him, who is more able to make us Miſerable, than all the World beſides, and without whoſe Favour nothing can make us Happy: So that our Reaſon will require us to live vertuouſly; as for Inſtance, if Nature did not teach us Gratitude, Diſcretion would, it being the only way to obtain a ſecond Favour, to be thankful for the firſt: Humility may ſeem to be a Thing of no great Advantage, but he that ſhall conſider what contempt Pride expoſeth a Man unto, will be of another Mind; Temperance tends to our Happineſs in this, that it tends to our Health, without which, all the Enjoyments of this Life are but little worth: On the other ſide, the intemperate Man is an Enemy to himſelf, continually making Aſſaults upon his own Life; the Apoſtle adviſeth, that we ſhould abſtain from fleſhly Luſts, that war againſt the Soul, and it ought to be no ſmall Argument to us, that they war againſt the Body alſo; ſo for Kindneſs and Love, beſides that they are good to others, they are of much uſe and benefit to our ſelves; for there is unſpeakable Pleaſure in Love, a great deal of eaſe in a charitable Temper: On the contrary, how

how fretting and vexatious to the Mind of Man are Malice, Envy, and Hatred; they do not only raiſe Enemies abroad, but they ſet a Man againſt himſelf and deprive him of the Peace of his own Mind: So Compaſſion and Mercy are not more profitable unto other Men than they are delightful to our own Souls; and we do not only gratifie our ſelves by doing Services to others, but we thereby provoke Mankind by our Example to the like Kindneſſes, and ſo turn the Pity of others to our ſelves, when it ſhall come to be our turn to ſtand in need of their Help. In like manner, our Reaſon directs us to the Practice of Truth, Fidelity, and Juſtice, as the ſureſt Arts of thriving in this World; theſe beget Confidence, and give Men a Reputation in their Neighbourhood: And theſe Vertues, our Reaſon tells us, have the force of a Law; and there needs nothing to *give the force of a Law* to any Matter, but the Stamp of Divine Authority upon it. Now God, that made us and all other Creatures, and by virtue of his Authority over us, hath imprinted on our Natures the Principles of Good and Evil; and hath ſo wrought 'em into the frame of our Souls, by which, as by a natural Inſtinct, Men are carried to approve what is Good, and diſapprove what is Evil; and ſuppoſing that our natural Reaſons do tell us, that it is for our Intereſt to live in the Practice of what we call Vertue, and to diſlike and

Compaſſion and Mercy is profitable to others, and delightful to our ſelves.

and avoid what we call Vice; this is a ſufficient Declaration, that we ſhould do the one, and avoid the other; and if we live contrary to this, we violate *the Law* of him that made us; for there needs nothing to make a Thing become *a Law* to us, but that it is the Will of our Sovereign, who hath Right to require it of us: And this God hath declared to Mankind by the Frame of their *Natures*, and by thoſe principal Faculties he hath endued us withal; for no Man can imagine, but that we ſhould follow the Inſtruction of our Nature, and be governed by the natural Notions of our own Minds. And thoſe natural Paſſions of Hope and Fear, that are ſo rooted in our Souls, we cannot, without great force to our ſelves, act contrary to them. And this is all the *Law* that great part of Mankind comes under, and which is no other than that which the Apoſtle calls, the Work of the Law written upon their Hearts; and they having no other Revelation made to them, ſhall be judged by it; and thoſe that offend againſt this Law, ſhall be found guilty before God, as well as thoſe that have ſinned againſt an expreſs Revelation; which is a plain Evidence, that theſe natural Dictates have the force of a Law, otherwiſe Men would not be guilty of any Crime by acting againſt them; for it is a Rule univerſally true, that where there is no *Law*, there is no *Tranſgreſſion*; and this I take to be the meaning of that obſcure Paſ-

Hope and Fear are two very ſtrong Paſſions.

ſage of the Apoſtle, *Rom.* v. 13. for *until the Law, Sin was in the World*, that is, before the Law was given unto *Moſes*, Men were capable of Sinning, and therefore there was *another Law*, againſt which they offended; for Sin is not imputed where there is no Law: But Death reigned from *Adam* to *Moſes*, even over them that had not ſinned after the Similitude of *Adam*'s Tranſgreſſion; that is, tho' they did not ſin againſt any expreſs Law of God, as *Adam* did. Thus Reaſon diſcovers to us, how that the natural Dictates of our Minds, have the force of a Law.

HENCE we may infer, that Mankind would have been under the Obligation of Religion, tho' God had never made any immediate Revelation of his Mind and Will unto them: If this was not ſo, the Heathen, who had no ſupernatural Revelation from God, could not have been guilty of Sin, nor liable to his Judgment; for if nothing *were Virtue* or *Vice*, but what was either expreſly commanded or forbidden by God, then *all Actions* would have been alike to the Heathens: But there are ſome Things *naturally* Good, and ſome Things *naturally* Evil, and Men are bound to do the one, and fly the other, tho' God had never made any ſupernatural Revelation of his Will to them. For if God had never forbidden Hatred and Malice, with Deceit, Oppreſſion, Violence, and the like Paſſions; they would have appeared Evil in themſelves, and ought not to have been done by us;

becauſe

because they are Inconsistent with the Peace of Human Society, and contrary to the Nature and Reason of Mankind; so on the other hand, the Vertues opposite to these, as Love to God, together with Truth and Justice one towards another, have such Goodness in them, that they are commended to the liking of Mankind without the need of any absolute Declaration to oblige Men to the practice of them. If these Things were not so, the Tables might have been turned, and all that which we now call Vertue, might have been forbidden by God, and Things would have been every whit as well; and there would have been no difference, only the Names of Things would have been changed.

But I appeal to any ones Reason, whether he can think it as vertuous an Action to hate God, as to love him; to contemn, as to honour him; and whether Malice, Envy, Hatred, and Ingratitude, would have made as much for the Peace of Mankind, as the Practice of Love and Goodness would have done; if they would not, then it is manifest, that there is something in the Nature of Things, that made the difference: And so long as the Nature of God and Man remain what they are, some Things will be in their own Natures unalterably Good, and some Things Evil; which doth not depend upon any arbitrary Constitution, but is founded in the Nature of the Things themselves.

The Nature of Good and Evil is unalterable.

Thirdly, WHAT is Virtue, and what is Vice, is ſhewn to us by the general Vote and Conſent of Mankind; which we do not extend to all the Inſtances of Virtue and Vice, but only to the great and more eſſential parts of it; ſuch as Piety to God, Adoration of the Divine Nature, Gratitude to Benefactors, Temperance, Meekneſs, Charity, Juſtice, Fidelity, and ſuch like: Theſe are agreed upon by Mankind to be Good, and the contrary to theſe, Evil; for they are generally had in Eſteem by Men, and their Oppoſites are evil ſpoken of; now to *praiſe* any Thing, is to give Teſtimony to the Goodneſs of it, and to *diſpraiſe* any Thing, is to declare it to be Evil: And if we conſider the Cuſtoms of the World, and the Inſtances of all Ages, we ſhall find, that the Things that have been praiſed in the Lives of Men, are the Piety and Devotion of Men towards their Gods, their Temperance and Gratitude, their Juſtice and Fidelity, their Humanity and Charity; The contraries to theſe have been ever condemned, as Atheiſm and Profaneneſs, Contempt of God and Religion, Ingratitude, Falſeneſs, Oppreſſion, Cruelty. Nay, ſo ſteddy hath Mankind been in commending Virtue, and cenſuring Vice, that we ſhall find not only the virtuous themſelves giving their Teſtimony to Virtue, but even thoſe that *are Vicious*, have ſo much Juſtice as to ſpeak well

The general conſent of Mankind ſhews what is Virtue, and what is Vice.

Vicious Men, ſpeak well of Virtue.

well of Moral Virtues, not out of Love to them, but becauſe their Affections are prevented by the Conviction of their own Minds, and the Teſtimony of theſe Perſons is the more Valuable, becauſe it is that of an Enemy: For Friends are apt to be Partial, but the acknowledgment of an Enemy is of great weight, becauſe it ſeems to be extorted from him, and that which he is even forced to do againſt his Will. And it is a clear Evidence, that Vice is generally cryed down by Mankind, becauſe thoſe that are ſo kind as to ſpare themſelves, are yet very quick-ſighted to ſpy a Fault in any one elſe, and will arraign Vice in another with very much freedom.

HENCE it is, that the Scripture commands, that our Light ſhould ſo ſhine before Men, that they may ſee our good Works, *Matth.* v. 13. Charges us to promiſe Things honeſt in the ſight of all Men, *Rom.* xii. 17. To have our Converſation honeſt among the *Gentiles*, that is, to do thoſe Things which the Light of Nature cannot but approve of, 1 *Pet.* ii. 12. By well doing, to put to ſilence the ignorance of fooliſh Men: For this, ſaith the Apoſtle, is the Will of God; by which it is intimated, that there are ſome Virtues ſo good in themſelves, and ſo owned to be ſuch, that the worſt of Men have not the face to open their Mouths againſt them.

BESIDES Mankind do generally ſtand upon their Juſtification, when they are conſcious to themſelves, that they have done well, but are

aſhamed, when they have done ill: Some indeed are ſuch Monſters of Impiety, that they can glory in their Shame; but theſe are but few in Compariſon, and they attain to this Temper by a long habit of great and enormous Vices: But generally Men are Modeſt, and are apt to Bluſh at what they do amiſs:

What Shame is.

Now Shame is a Trouble ariſing from a Senſe, that we have done amiſs, and have forfeited our Reputation; *Guilt* is a *Paſſion* towards our ſelves, but *Shame* is with Reſpect to others; ſo that he, who is aſhamed of an Action, doth thereby declare, that he hath acted amiſs, and that, what he hath done, is accounted ſo by others; for if he did not believe, that Men had a bad Opinion of ſuch Actions; however, he might be *Guilty* in himſelf, he would not be aſhamed in Reſpect of other Men: But when Men have walked by the Rules of Virtue, the Conſcience of their Integrity lifts up their Heads, becauſe they are ſatisfied, that other Men have a good Eſteem of their Actions: And tho' Men ſometimes will declare their diſlike of the Ways of Virtue, yet they have a ſecret Reverence for thoſe, that do well, and when their Paſſions are over, they cannot but declare their Approbation, and frequently do ſo: And this is a great Evi-

All Men have a ſecret Reverence for thoſe that do well.

dence of the Conſent of Mankind about Virtue and Vice; for that thoſe, that do their Duty, act aboveboard, and live in the Practice of Goodneſs,

need

need not hide their Faces, nor ſeek dark Corners to do their Work in, as they, who are forging evil Deeds, muſt do: For no Man is aſhamed to meet another, with whom he has kept his Word, and performed his Truſt, as he, who hath done otherwiſe, is wont to be; Glory and Shame, being an Appeal to the Judgment of Mankind, concerning the *Good* or *Evil* of our Actions.

Now Vices, ſuch as Murder, Adultery, Drunkenneſs, Rebellion, Sedition, Fraud, Perjury, and breach of Truſt, are provided againſt by moſt Nations, and ſeverely puniſhed by the Laws of moſt Countrys, which is a Demonſtration, what Opinion all Nations have had of theſe Things; but there never was any Law made againſt Virtue; no Man was ever forbidden to Honour God, tho' particular Ways of Worſhip have been Prohibited; no Man was ever forbidden to be Grateful, Faithful, Temperate, Juſt, Righteous, Honeſt, Charitable, and Peaceable; which is an Acknowledgment, that Mankind always thought 'em Good, and were never ſenſible of any Harm or Miſchief to come by them; for had they done ſo, they would at ſome time or other provided againſt them by Laws; but as the Apoſtle ſaith, againſt theſe Things there is no Law; as if he had ſaid, turn over the Law of *Moſes*, ſearch thoſe of *Athens*, read over the twelve Tables of the *Romans*, and you ſhall not find one of thoſe Virtues that are

No Law ever made againſt Virtue.

commanded in Scripture, condemned or forbidden; a ſure and clear Proof, that Mankind never took any Exception againſt them, but reſted in the Goodneſs of them; that they were neceſſary and profitable for all Things.

Now this general Conſent of Mankind about what is Good and Evil, is a very good Argument of their being ſo in Truth and Reality; for the Conſent of Mankind is the Voice of Nature, and the Voice of Nature, is the Voice of God, the Author thereof; for *Tully tells us*, that God would not have planted theſe Notions in the Minds of Men, had they not been agreeable to the Truth of Things; there is no better way to eſtabliſh, what is Natural, than if the whole *kind agree* in it, and if it be Natural, it is from God, and whatever is from God, is Real and True: Now I have proved, that God hath planted in Human Nature, a Senſe of the difference between Virtue and Vice, and hath made us able to judge, what is Good, and what is Evil.

But beſides this, there are but two Cauſes, into which this general Conſent of Mankind can be reſolved, *Tradition* and *Human Policy*; not Tradition, becauſe that is inſufficient for ſo large and long a Conveyance of ſo many Particulars, as the Law of Nature conſiſts in, throughout all Ages and Nations; for the Traditions of particular Nations, which are ſuppoſed to be Arbitrary, and to have no Foundation in Reaſon and Nature; theſe do depend wholly upon

Inſtruction

Inſtruction and Memory, and cannot be preſerved without them; but we ſee among the Rude and Ignorant, upon whom hardly any Care or Inſtruction is uſed, Men have as lively a Senſe of the difference between Virtue and Vice, in many Particulars, as the more Learned part of the World; which is a plain Argument, that theſe Things are not conveyed to us by Tradition: Nor can they be applyed to *Human Policy*; for many of theſe Things were never enacted by *Human Laws*, and yet they obtain among Mankind, as Gratitude, Charity, and ſuch like; *Seneca* ſays, that Gratitude was never enjoyned by any Law, but that of the *Macedonians*; which plainly ſhews, that theſe Things owe their *Original* to ſome other Cauſe, and that they are to be attributed to Nature, the Author of which is God; and the general Conſent of Mankind is an Argument of their Truth and Reality.

HOWEVER it is Objected, that ſeveral Perſons, and ſome whole Nations have differed about ſome of theſe Things, ſo that this Conſent is not ſo General; beſides the Conſent of the World in Superſtition and Idolatry, may ſeem to weaken this Argument from the univerſal Agreement of Mankind about *Good* and *Evil*.

WE Anſwer, that it is not denied, but that Men may ſo vitiate their Natures, as to loſe the Senſe of Virtue and Vice; yet it may remain

Nature may be ſo vitiated as to loſe the Senſe of Virtue and Vice.

remain true, that Mankind have a natural Senſe and Knowledge of them; as ſome by Luſt and Intemperance may ſo ſpoil their Palates, that they may not taſte the difference of Meats and Drinks; yet this laſt is never the leſs natural to Mankind; for there is a great deal of difference between Natural and Moral Agents; natural Agents always continue the ſame, but voluntary Agents may vary in ſome Things, that are Natural; eſpecially where Men have Debauch'd their Natures, and have offered great Violence to themſelves: More than this, the Exceptions are not ſo General, as to infringe the univerſal Conſent of Mankind; the difference is but in few Things, and therefore they are taken notice of, and being collected together in Hiſtory they may ſeem a great many; but that they are particularly noted, is a ſign, they are but few; what if one Philoſopher mentioned, that Snow was Black, and Ten more had been of his Mind; this would have been no Objection againſt the Senſe and Reaſon of Mankind; for all Men agree, that Self-preſervation is a natural Inſtinct; notwithſtanding ſome particular Perſons have offered Violence to their own Lives: As to Superſtition or Idolatry, there hath been no ſuch agreement of Mankind in that, as to prove it to have a Foundation in Nature; for it is confeſſed, that it was not always practiſed in the World; but that it had a Beginning; and indeed it grew up by degrees, and ſprang out of the Corruptions of Mankind; and therefore

Time

Time was, when there was no ſuch Thing; ſo that it does not owe its Riſe to Nature, But to the Defection of Mankind: For while Idolatry prevailed in the World, it was condemned by ſeveral Men, as a ſtupid and ſottiſh Thing; tho' they had not the Courage to declare againſt the Practice of it; ſo that whilſt it was uſed by the Generality of the World, it was cenſured as a great Folly, by thoſe, that were *beſt able to judge.*

Laſtly, We know what is *Virtue* and *Vice*, Good and Evil, more diſtinctly, by *outward Revelation*; in former Ages of the World, God was pleaſed to Reveal his Will ſeveral Ways, and more eſpecially to the Nation of the *Jews*, the reſt of the World being left ſolely to the Dictates of natural Light; But in the latter Ages of the World, it pleaſed God to make a publick and more full Declaration of his Mind by his Son, and this Revelation is for Subſtance the ſame with the Law of Nature; our Saviour comprehended it under theſe two Heads, the *Love of God* and of our *Neighbour*; the Apoſtle reduceth it to Sobriety, Righteouſneſs and Piety; for the Grace of God, that bringeth Salvation, teacheth us to deny all Ungodlineſs and Worldly Luſt; and to live Soberly, Righteouſly and Godly in this preſent World; ſo that if we believe the Apoſtle, the Goſpel teacheth us the very ſame Things, that Nature dictateth to Mankind; for theſe are the very

Outward Revelation diſcovers to us, what is Virtue, and what is Vice.

very Virtues, which natural Light prompt Men unto; only we allow a more perfect diſcovery of them by the Goſpel; and to convince Men of the Good and Evil, that are affixed to Virtue and Vice, there are great and eternal Rewards promiſed to one, and endleſs Puniſhments threatned to the other; ſo that now Mankind have no Cloak for their Sin; their Duty being ſo clearly laid open to them; and the Rewards and Puniſhments of another Life ſo plainly Revealed; all the Defects of the natural Law, and the Corruptions of it through the degeneracy of Mankind, being fully ſupplyed by the Revelation of the Goſpel: So that we may now much better ſay, than the Prophet could, in his Days, *Mich.* vi. 8. *He hath ſhewed thee, O Man! What is Good, and what doth the Lord require of thee, but to do Juſtly, and to love Mercy, and to walk humbly with thy God.*

BUT as to external Revelation it is Objected, that the Scripture is very obſcure, and gives us not ſufficient direction in Matters of *Faith:*

WE Anſwer, that this Objection hath no Colour of Truth in it; for if the Church of *Rome*, to whom we are beholden for this Objection againſt the Word of God, and who are ready upon all occaſions to quarrel with it; yet they do not deny, but the Scriptures are plain, as to Precepts of Life and Practice; but as to matters of Faith, they pretend its Defection in, as if God had not intended to Reveal, but conceal his Mind in theſe Things; indeed they have

have ſome reaſon to pretend this, conſidering, how hard it is to find ſeveral of their Doctrines in the Scripture; but as to *the moral Precepts* of a good Life, they all grant, that they are clearly delivered in the holy Scripture; ſo that this Objection about the obſcurity thereof, doth not lie againſt what I have been ſpeaking.

THEREFORE ſeeing *Moral Virtues* may be plainly underſtood by *Natural Inſtinct*, *Natural Reaſon*, the *conſent of Mankind*, and *outward Revelation*, we muſt in the next place ſee, how eaſie and pleaſant they are to be practiſed.

Firſt, THEY are eaſie, becauſe we are aſſiſted in the Practice of them by the Holy Spirit of God, againſt all Difficulties whatſoever.

Secondly, THEY are both eaſie and pleaſant, becauſe they are profitable for all Things, improve our Underſtandings, and bring Peace to our Minds.

FOR our Chriſtian Race is a Warfare, and we have many Conqueſts to make over the Corruptions of our Natures, the influences of Senſe, and the Diſorders of Paſſion; theſe are the rubs in our way, which make a vertuous Courſe ſo difficult at firſt; becauſe to caſt off old Habits of Vice and Folly, to which they have been long accuſtomed, is that, at which Men are generally galled: For a State of *Vice*, and of *Virtue*, are not like two Ways, that are juſt parted by a Line, ſo as that a Man may ſtep out of

Whence the Difficulties of a virtuous Life do ariſe.

of the one, full into the other, when and how he pleaſes; but they are like two Ways, that lead to two very diſtant Places, one where Happineſs is, the other, where Deſtruction; ſo that they are as far ſeparated, as Heaven and Hell are: For the farther a Man hath travelled in the ways of Vice, he is at the greater Diſtance from thoſe of *Virtue*; ſo that it requires time and much ſtriving too, to paſs from the one to the other; it being a long and ſevere Conflict to maſter evil Habits; the Temptations of the World and of the Fleſh, will rally and make head again, after they have been beaten off.

NOTWITHSTANDING theſe Difficulties, the Seeds of *Virtue* under the Influences and Care of the Divine Spirit will get the better, and grow up to ſuch a Strength, as will conquer them: It is indeed a very unpleaſant ſight for a vicious Perſon to look into himſelf, or to conſider on his bad Courſes; therefore he labours all he can to ſtifle his Reaſon, that he may not think, what will be the ſad iſſues of an ungodly Life? Hence it is, that all Men find ſome bitterneſs in caſting off their Luſts, according to the Progreſs they have made in Vice: For if we intend to lead a virtuous Life, we muſt conſider, that many Virtues are to be practiſed, before the contrary Vices will be ſubdued; we have many irregular Paſſions to bring into order, and muſt root out all the Power of evil Cuſtoms; we have a Body of Sin to put off,

A vicious Perſon, is a very unpleaſant ſight to himſelf.

off, which clings close to us, and are bound to cleanse our selves from all Filthiness both of Flesh and Spirit, and to *perfect Holiness in the fear of God*; to encrease and improve our Virtues; that is, add to *our Faith Knowledge, Temperance, Patience, brotherly Kindness and Charity; to abound in all the fruits of Righteousness, which are by Jesus Christ to the praise and glory of God.*

THIS Change cannot be wrought without some Trouble; this New-birth cannot be brought about without some bitter Pangs; a thorow Reformation of Manners being a Work, that requires much Time, Deliberation, and Labour to effect it: However, we should not be Discouraged; for so soon as we have begun a good course of Life, we are in such a way, as God will help us in; and if we pursue our Advantages, we shall every Day gain Ground, and the Work will grow easier upon our Hands; and though we may be a little disheartned at first, at the hardships of *Virtue*, yet after a little while we shall be enabled to run the way of God's Commandments with Pleasure.

A good course of Life, is always under the Influence of God's Spirit.

FOR nothing is more hurtful to a virtuous and holy Life, than to believe that God requires those Things of us, that he hath not given us Strength to perform; whereas God takes delight in bestowing the Gifts of his Spirit upon us; nothing being more pleasing to him, than

that

that we ſhould partake of his Divine Nature, and be made Holy, *as he is Holy*; that we ſhould be brought back to that State, wherein we were when we came out of his Hands: Therefore one of the greateſt Diſcouragements to a virtuous Life, is a falſe and unworthy Repreſentation of God, as if the greateſt part of the World were really deſtitute of any Ability to do thoſe Things which his Goſpel requires, and yet ſhould be condemned for not doing them. Theſe are the hard Things to be ſaid of the beſt *Being* in the World; of one, whom we believe to have infinitely more Goodneſs in him, than is among all the Sons of Men: So that St. *James* i. 5. ſays, *If any Man lack Wiſdom, let him ask it of God, who giveth liberally, and upbraideth not*, by which Wiſdom are meant, all the Fruits of the Spirit; for ſo St. *James* hath deſcribed it; that it is firſt *Pure*, then *Peaceable, Gentle, eaſie to be entreated, full of Mercy and good Works*: Indeed when we think of our own Weakneſs, the Corruptions of our Natures, the Strength of our Luſts, and the Malice of our Spiritual Adverſaries; we are apt to deſpond, like the Children of *Iſrael*, when they heard of the Sons of *Anak*, in their Paſſage to the Holy Land; but if we would look beyond our ſelves and our Enemies, as *Caleb* and *Joſhua* did, to the Power of the Lord; we ſhould, as the Apoſtle ſaith, *of Weakneſs become Strong, and put to flight the*

A falſe Notion of God is a great Diſcouragement to a virtuous Life.

the Armies of the Aliens. For we read 2 *Kings* xvi. 13. of *Eliſha's Servant*, that he came to his Maſter in great perplexity of Mind, and ſaid unto him; *alas, Maſter, what ſhall we do? Behold an Hoſt hath encompaſſed the City both with Horſes and Chariots*; but when he had opened the Eyes of the young Man, he beheld the Mountains full of Horſes and Chariots of Fire about *Eliſha*; thus if our Eyes were opened to view the ſecret Aids, that are ready to join us in the courſe of *Virtue*, our Fears would ſoon vaniſh, and we ſhould take Courage againſt all the Enemies, that do aſſault us, not only *Fleſh and Blood*, but *Principalities and Powers, and ſpiritual Wickedneſſes in high Places.* For ſaith our Saviour, St. *Luke* xix. 26. *To every one that hath, ſhall be given, and from him, that hath not, ſhall be taken away that, which* he *hath:* Which was a *proverbial* Speech among the *Jews*, and ſignifies thus much, that, he who improves the Grace of God, ſhall have more, and from him, who makes no uſe of it, ſhall be taken away, that, which he hath made no Improvement of, For no Man, who enjoys the Goſpel, is deſtitute of ſufficient Means of Salvation, if he be not ſome way or other wanting to himſelf: To what end elſe do we perſuade Men to ſubmit to the Terms of it; to repent and believe; to *deny ungodlineſs and worldly Luſts*; when we know, they have no Power to do, what we exhort them to, and

The Goſpel affords to all ſufficient means of Salvation.

God hath reſolved to withdraw from them that Grace, which is neceſſary for theſe Purpoſes: For if a Man thought, that God gives that Grace, whereby we may be ſaved, only to a few, and that he always works upon thoſe, to whom he gives it, in ſuch a Manner, as they cannot Reſiſt; why then ſhould we do any Thing in Religion? Becauſe unleſs we be of the Number of thoſe whom God hath decreed to work effectually upon, we can do nothing towards the getting Salvation; and if we be of that Number, *we need do nothing at all*; for it will certainly prevail, oppoſe it what we can: Nay, if God doth not afford ſufficient Grace to every Man, whereby he may lead a virtuous Life; how ſhall he govern the World? How ſhall Men be condemned for not doing their Duty; in Particular, for not Believing and Repenting, when without God's Grace, it was impoſſible to do either?

BUT we profeſs to believe, that the Judge of all the World will do right, and if we do this, we muſt underſtand, that there will be nothing in God's Proceedings at the Day of Judgment, that will then be eſteemed unjuſt by the Sons of Men; for it is impoſſible, that we ſhould conceive any other Notion of Juſtice in God, than what is owned for *Juſt* among Men; were it otherwiſe, God would not Appeal to Men concerning the Equality of his Ways; for if the ſame Notion of Juſtice be not in God, as

What is Juſt in Man, is Juſt in God.

as is in Men; we know not what it is, that is juſt in God, neither can we judge concerning the Equality, or the Juſtice of his Proceedings: Upon this account it is granted, that the Heathen, to whom the Goſpel of Chriſt never came, ſhall not be condemned for their Unbelief; it being unjuſt to condemn Men for not believing that, which was never propoſed to them for their Faith; this would be, to oblige Men to Things, that are impoſſible, which no Law nor Equity can do: But far be it from us to entertain any Thoughts unworthy of God, or to ſay that of the beſt Being, which we would account a Reproach to our ſelves: Since then the Grace of God hath brought Salvation to us, it is our own fault, if we fall ſhort of it, and our own Conſciences will accuſe us as unworthy of Eternal Life, becauſe God hath done his Part, if we be negligent in doing ours: For the *Scripture* attributes to *us*, that, *which God does*, and *bids us do that*, which God *did with* us, and that, *which we do*, is *attributed to* God, and *that*, which *God does by* us, is *aſcribed both to God* and us; we *work*, and *God works*, by whom we are awakened, directed, aſſiſted: The Controverſies are very hot, and very long, and intricate about theſe Things; but I think, a right ſtating the Matter, would extinguiſh them from being in the World.

Grace neceſſary to Salvation, is afforded us.

SINCE that Grace, which is neceſſary to Salvation, is afforded us, we cannot pretend

any Diſcouragement, but have all the reaſon in the World to ſet our Hands to this Work, and to be doing our Duty, becauſe the Lord is with us; and he hath ſaid, *We ſhall not be tempted above what we are able to bear:* We ſhall have ſuch an inward Aſſiſtance of the Spirit of God, as is neceſſary to receive and help the weakneſs of our Natures, and that Impotency, which Men generally contract by vicious Habits; and this Grace of God goes along with the external Revelation of the Goſpel, and accompanies all thoſe, who by their wilful reſiſting and oppoſing it, have not provoked God to withdraw it from them; and then we make uſe of this Grace, when we are careful to enquire into this Revelation, and do what we can to act accordingly. And as our Minds are enlightned by it, ſo our Wills and Affections are warmed to a Complyance therewith; we ſhall find a gentle heat in our Hearts, inclining us to a ready Obedience to the Precepts of Gods Word, and to live in all Godlineſs, as it requires; for when a Man is diſpoſed to the Practice of Virtue, he hath juſt reaſon to conclude, that the Spirit of God is at Work upon him: Therefore we ought to go on in a good Courſe of Life, becauſe our Work will be *eaſier* to us, the Difficulties of Religion will ſtill grow leſs, becauſe our Strength will encreaſe, and God hath promiſed to give greater degrees of Aſſiſtance to them, *who uſe* what he hath already beſtowed.

Secondly,

Secondly, THE Practice of Moral Virtues is both eaſie and pleaſant, becauſe they are profitable for all Things, improve our Underſtandings, and bring Peace to our Minds: Now Profit and Advantage have a ſtronger Influence upon the Affections of Mankind, than any Thing elſe; if then we can reconcile Virtue with the Intereſts and Profits of Men, they may be perſwaded to embrace a virtuous courſe of Life; which doth much conduce to our Health, not only in *Spiritual*, but *Natural Senſe*; becauſe vicious Courſes in the Nature and Tendency of them, do deſtroy the Conſtitution of our Bodies: But Religion doth oblige us to the Exerciſe of ſuch particular Virtues, as do as naturally tend to our Welfare and Long-Life; for Diſeaſes are prevented by living Abſtemiouſly, and the firm Eſtate of the Body depends upon Chaſtity; the quiet both of Mind and Body too, upon the Moderation of our Paſſions; whereas the Luſtful waſte and conſume away, becauſe they follow *Harlots, till a Dart ſtrikes through their Livers*; now the great Triumph of Senſuality is, where the Ear is fed with Muſick, the Eye with Beauty, the Smell with Perfumes, the Taſte with Banquets; what a Tumult do theſe various Objects raiſe within Men? What Feavers do they kindle in their Blood, by their delicious Meats, as well as by Wines and ſtrong Drinks!

The practice of Moral Virtues is both eaſie and pleaſant.

BUT Virtue doth not only eſtabliſh Mens Health, but increaſes their Eſtates alſo; therefore the Wiſe-Man hath placed in her left Hand Riches; which is brought to paſs by charging Men to be Faithful and True, Diligent and Induſtrious in their Callings: For as Study and Experience give more force to the Soul, than any Diſpoſition whatever of the Body; ſo Induſtry and Intention of the Mind upon Buſineſs, will ſuſtain a Man in every Eſtate, hath an Influence upon his whole Life and Actions; 'tis true, very good Men may not arrive at much Plenty, yet their Vertue makes a Compenſation in this Caſe, by making them contented with that competent Allowance which God ſhall allot them; for to a Man that is Satisfied, Riches and Abundance are Needleſs and Superfluous.

Virtue eſtabliſhes our Health, and augments our Eſtates.

NOW Vertue doth not only encreaſe our Eſtates, but it is a great Advantage to our Reputation in the World; for prudent and ſubſtantial Piety is of high Price to all, whoſe Judgments are Valuable; when it is accompanied with ſerious Devotion to God, and real Effects of Charity before Men, it is honoured among the worſt ſort of Mankind: Every one therefore that is not forſaken of common Senſe, muſt take Pleaſure in Vertue, when he ſees his Actions are conformed to the Sentiments of all good and worthy Perſons. He is above the Tongues

Vertue advances our Reputation.

Tongues of evil Men, and their Raillery will be in vain ſpent upon him, when every Action he does in the courſe of Vertue, will neceſſarily introduce him into the good Opinion of the beſt part of the World.

MORE than this, Vertue doth not only bring us a good Name, but above all Things it doth conduce to the Happineſs of our Relations and Friends; the goodneſs of God being ſo diffuſive, as to ſcatter *his Bleſſings round about the Habitation of the Juſt*: For Vertue tends to this from the Nature of the Thing it ſelf, becauſe it lays the ſtricteſt Obligations upon Men to provide for their Families; which whoſoever neglects, he is reckoned worſe than an Heathen or Infidel: Beſides, it is many times ſeen, that the Poſterity of ſuch as have given Teſtimony of their Goodneſs, Charity, and Kindneſs towards Men; of Piety and Devotion towards God, that their Relations have met with unexpected Kindneſſes from others upon their account, and for their ſakes have been eſpecially cared and provided for.

Vertue makes our Relations and Friends Happy.

THUS Vertue is profitable for *our Health*, for *our Eſtates*, for *our Honour*, and for *our Relations*: It doth likewiſe *improve* our Underſtandings, and bring Peace to our Minds.

1. IT makes us better acquainted with the great Intereſts of our Souls, and it doth alſo ſet us at liberty from the Dominion of our

Vertue improves our Underſtandings.

Vices and Paſſions, and teaches us to uſe much Conſideration, and *weighing* of Things; for that a Man may be vertuous, it is not ſufficient, that he do vertuous Actions out of good Nature, Intereſt, or Paſſion, but he muſt do them diſcreetly, and for good Ends, by Deliberation and Choice; for it hath been the Obſervation of all knowing Perſons, and they have delivered it for a certain Rule, as hath alſo the holy Spirit and Wiſdom of God himſelf, *That vertuous courſes, only together with God's Grace obtained by Prayer, are capable to make a Man wiſe, that is, to direct his Actions in ſuch a manner, as he ſhall not need to repent of them*: Now an evil Man ſeeks occaſions to gratifie his Humour, and at beſt thinks to ſtop at *the Confines betwixt Paſſion and Vice*; but a wiſe Man avoids the occaſions of Vice, which he looks upon as a Diſeaſe of the Soul, contrary to the natural and due Conſtitution of it, and ſubverting its true *Tone* and *Diſpoſition*. And that every Vice in Particular, is contrary to prudence, appears; becauſe Covetouſneſs inſtead of Wiſdom, introduceth Craft, Subtilty, and Deceitfulneſs; Pride breeds Confidence of a Mans ſelf, and Contempt of others Advice; Luſt is the Mother of Negligence and Inconſtancy, and at length, of that blindneſs of Underſtanding, which renders Men uncapable of underſtanding ſuch things eſpecially, as concern their Souls; but even ſuch alſo as are Advantageous

geous to their temporal Welfare. Beſides, Vertue doth moſt notoriouſly improve our Underſtandings, by delivering us from the Power of all Paſſions whatſoever; which is done by *regulating the Imagination*, whence they aroſe; that is, by ſubjecting it to Reaſon, that it may not without *Conſultation*, follow the *Suggeſtions of Senſe*, and unruly *Motions of Appetite*; theſe being the Clouds that darken the Mind by a kind of *Phyſical and Natural Influence*: For as Intemperance and Exceſs do embaſe and clog our Minds, and glue them to the World, ſo they indiſpoſe them for all the Operations of the Spirit; Malice, Wrath, and Envy, fill us with Prejudice and falſe Apprehenſion of Things; ſo that Mens Spirits under theſe Diſtempers are not pure, nor fine enough for their Reaſon; for as Clearneſs diſpoſeth the bodily Eye for a better and quicker ſight of material Objects; ſo the Purity of our Souls, that is, freedom from Luſt and Paſſion, fit us for Acts of Reaſon and Underſtanding. Now Vertue doth refine and purifie our Minds, by ſtifling the Fumes and Steams of every Vice and Paſſion, and the more a Man's Mind is cleanſed from theſe Filthineſſes, the more Noble will it be in all its Operations; the more a Man is free from Paſſion, his Apprehenſion of Things will be more diſtinct and unprejudiced; and conſequently his Judgment will be more ſteddy, and better ſetled; for freedom from Paſſion doth not only

ſignifie

ſignifie that a Man is Wiſe, but really *contributes to the making of him ſuch.*

Secondly, VERTUE tends to the Peace of our Minds; therefore the wiſe Man declares, that her ways, are ways of Pleaſantneſs, and all her Paths are Peace; which Peace and Pleaſure are brought to us by Vertue, two Ways:

Vertue promotes the Peace of our Minds.

Firſt, IN that it allays thoſe Storms of Paſſion, which ruffle and diſcompoſe the Mind; for if we lay open the Soul with its Operations, we ſhall find, that Paſſions regulated by Reaſon or God's Spirit, are properly *Vertues,* and when they are not ſo *regulated,* they become Vices. Now Malice, Hatred, Revenge, Ill-will, Wrath, Impatience, are fretting Paſſions, and robs us of our Peace: They admit no Counſel, but are full of Tumult and Confuſion: It is not in the Power of Reaſon, to Rule abſolutely over theſe untoward Affections; but becauſe Reaſon is ſometimes miſled, or obſtinately miſtaken, Almighty God has given us his Holy Religion, and his Spirit to govern Reaſon alſo, and render every Thought obedient to Faith. So that in Religion lies the univerſal and never failing Remedy of all the Evils of the Soul, and an infallible Cure of thoſe Paſſions, that lie croſs to our Minds; which like ſmall Particles, that have rugged and ſharp Angles, do continually moleſt and grate upon us: But he that is free from the Tumults of theſe Paſſions, finds nothing

thing but Sweetneſs and Contentment; the Moderation whereof ought to be the chief aim of every one who deſires to be Wiſe, or to be quiet.

Secondly, VERTUE frees us from the anxiouſneſs of Guilt, and the fears of Divine Wrath, whereby it doth much promote our real Peace and Pleaſure; for what can be ſuppoſed to be more Tormenting, than the continual dread of God's Anger? Conſequently the Satisfaction muſt be as great, when God is Reconciled to a Man, and made his Friend: What Comfort and Joy doth a vertuous Perſon perceive in the Senſe of his Love, in the ſerious Reflections on a well-ſpent Life, in the Conſcience of having acted uprightly in the chief Buſineſs of Life! what Pleaſure doth ſuch a Man take in his Service! what Peace in working Righteouſneſs! what Exultation and Triumph in the aſſured Hope and Expectation of future Glory!

Vertue frees us from Guilt, and the fears of divine Wrath.

As there are pure and refined Joys, ſweet and unmingled Delights in the ways of Vertue; ſo on the contrary, the chief part of the Miſery of ungodly Men is this, that they are of a Temper which is naturally a diſquiet to it ſelf; and here the Foundation of Hell is laid in the evil Frame and Diſpoſition of their own Spirits; when Men are not Circumſpect in their Converſation, and very careful to walk in the ways

of

of Godlineſs, eſpecially, when the Confines of Vertue and Vice are ſo cloſe, and the exact Limits and Boundaries are ſo difficultly fixed: Until this raſh and inconſiderate running into Vice be cured, which only can be done by the Practice of Virtue, it is as impoſſible that a Man ſhould be happy or pleaſed, as for a ſick Man to find eaſe by removing from one Bed to another, becauſe the Diſtemper is lodged within his Breaſt; all the Diſorders of which muſt be quieted before we can be Happy; for Happineſs muſt be in our Hearts, and it muſt ſpring out of our own Boſoms, and from thence, through the comfortable Influence of God's Holy Spirit, muſt all our Peace and Pleaſure flow. Wherefore I cannot conclude this whole Diſcourſe with a better or more perſuaſive Exhortation, than that which St. *Paul* makes uſe of to the *Philippians*, Phil. iv. 8. *Finally Brethren, whatſoever is right, ſincere, and true; whatſoever is comely, grave, and venerable; whatſoever is fair, juſt, and equal; whatſoever is ſacred, pure, and holy; whatſoever is generous, noble, and lovely; whatſoever is of credit, value, and eſteem; if there be any Vertue, if there be any Praiſe, think of theſe Things.*

God's Will muſt be the Rule of our Actions.

FOR theſe Things the *Lord* will have us to do, and his *Will* muſt be the Rule of all our Actions; whoſe Laws are like himſelf, Juſt and holy, pure and undefiled, unchangeable and everlaſt-

everlaſting; fitted to the firſt Age of the World, and to the laſt; to the wiſeſt, and to the ſimpleſt; to the Times of Peace, and of War, eſtabliſhed againſt all Alterations and Occurrences whatſoever: For there is no time in which a Man may not be *Juſt and Honeſt, Merciful and Compaſſionate, Humble and Sincere:* A Converſation thus tempered, we ought to continue and carry along through Honour and Diſhonour, through all the Terrors which evil Men or Devils can place in our way: And if we conſider the Nature and Reaſon of Things, Virtue only doth qualifie and diſpoſe us for the Enjoyment of God; becauſe it quiets the Mind, rectifies all its Faculties, governs the Affections, cleanſes the whole Soul from all Sin and Pollution: Whereas if it were poſſible for a wicked Man to be admitted into the Preſence of God, or a Local Heaven, to ſee all the Glories and Delights of that Place and State, all this would ſignifie no more to make him happy and contented, than heaps of Gold, and Conſorts of Muſick, a well ſpread Table, or a rich Bed, can bring any Relief to a Man in the Paroxiſm of a Fever, or in a ſharp Fit of the Stone; the Reaſon is, becauſe the Man's Spirit will ſtill be out of Order, till he be put into a right Frame by Virtue and Godlineſs.

Vertue only doth qualifie us for the Enjoyment of God.

'Tis true, all Men *naturally* deſire Eaſe and Happineſs, becauſe all *Natures* would fain be pleaſed

pleaſed and contented; but they hunt after it where it is not to be found: Men ſay, Loe, *here is Happineſs*, and Loe *there*, in a high Place, in a great Eſtate, or in earthly Delights; but *believe* them not, they are all *Shadows*, when you come to embrace them; therefore your Happineſs muſt be nearer and more intimate to your Minds, than any Thing this World can afford: For thoſe who look after the Pomps of this World, grow vain and inconſtant, lazy and negligent: Thoſe who covet the Applauſe of the People, are often diſappointed of the Felicity they hoped for, becauſe the People guide not themſelves *by Reaſon*, but *Chance:* All outward Things coming thus ſhort of rendering us Happy, we muſt expect our Happineſs in obſerving the Duties, and in obeying the Precepts of *Virtue*; becauſe they are upon all Accounts for our Advantage, and are founded upon the Intereſts of Mankind; ſo that if it were not, that the *God of this World* did blind Mens Eyes, and abuſe their Underſtandings from diſcerning their true Intereſt; it were impoſſible, ſo long as Men love themſelves, and have a deſire of their own Happineſs, but they ſhould be *Virtuous:* For God promiſeth to make Men happy for ever, upon Condition that they will do thoſe Things that will make them happy and eaſie in this World: Conſidering our infinite

Men are apt to miſtake their Happineſs.

If Men ſought their true Happineſs, they muſt be Virtuous.

finite Obligations to God, the unqueſtionable Right and Title he hath to us, and his Sovereign Authority over us, he might have impoſed Laws, and have given us ſuch Statutes, as were not ſo good for us; but ſo gracious a Maſter hath he been, as to link together our Duty and our Intereſt, and to make thoſe Things Inſtances of our Obedience, which are *Natural* Means and *Cauſes* of our *Happineſs*.

It hath been anciently obſerved, that *Pythagoras* his Learning ended in a few *Muſical Jingles*; *Thales* his Wiſdom in ſome uncertain *Aſtronomical Fancies*; *Heraclitus* his Contemplations concluded in *Solitude and Weeping*; *Socrates* his Renowned Philoſophy led him to the Practice of unnatural Luſt; *Diogenes* his ſharpneſs of Wit, to uſe his Body to endure all manner of Naſtineſs and coarſe Labour; *Epicurus* his Inventions and Diſcourſes, of which he boaſts ſo much, ſet him down contented with any kind of Pleaſure. The ſame Thing may be ſaid of the *Stoicks* and *Peripateticks*.

We muſt therefore be much out of the way, if we ſearch for Happineſs in their Leſſons, and neglect our moſt Holy Religion; which whoſoever does, he will unſettle the ſtrongeſt Foundation of our Hopes, he will make a terrible Confuſion in all the Offices and Opinions of Men; he will deſtroy the moſt prevailing *Argument*

Religion is the ſureſt Foundation of our Hopes.

gument to Virtue; he will remove all Human Actions from their firmeſt Centre; he will deprive himſelf of the Prerogative of his Immortal Soul, and will have the ſame Succeſs, that the *Ancient Fables* make thoſe to have had, who contended with their *Gods*, of whom they Report, that many were immediately turned *into Beaſts*. Whereas if we *were* to *contrive* a *way* to make our *ſelves Happy*, we ſhould pitch upon juſt ſuch *Laws* as thoſe of Chriſtianity are; they are ſo agreeable to the Frame of our Natures and Underſtandings; they require of us ſo Rational and Spiritual a Service of God; they oblige us to perform Duties ſo plainly neceſſary and beneficial to us; the harſheſt and moſt difficult Precepts thereof tending upon one Account or other, to our manifeſt Advantage; it being very reaſonable for a Man to be ſorry for what he hath done amiſs, and to amend his Life for the future; to mortifie Luſts and Paſſions, which are ſo diſorderly and troubleſome to the Mind; to bring down every proud Thought, which fills a Man with Inſolence and Contempt of others; to be patient in the meaneſt Condition, which will prevent thoſe Anxieties that come from the contrary Paſſions; to love Enemies, and forgive Injuries; which removes the perpetual Torments of a malicious and revengeful Spirit.

The Laws of Chriſt are moſt agreeable to the Frame of our Natures.

FOR a Man is Accompliſhed by two Things: *Firſt*,

Firſt, By his being enlightened in his intellectual Faculties, which is the Perfection of his Underſtanding.

Secondly, By his being *well* directed in his Morals, to *refuſe Evil*, and to *do Good*, wherein conſiſts the goodneſs of his Mind.

Now the Doctrine of our Bleſſed Saviour tends to purge out of the Mind all vicious and depraved Affections, and to ſow therein the Seeds of Grace and Virtue; for his whole Sermon on the Mount, tends to implant in us a *pure Heart*, a *right Mind*, *clean Affections*, an *obedient Will*, and a *ſound Underſtanding*: For the effecting of which, obſerve the admirable Contrivance of the Divine Wiſdom, after Mankind was broken, and loſt by the fall of *One*, that another ſhould be raiſed out of his Root, who ſhould ſatisfie the offended God; ſhould beget a new Generation of Men out of the old Stock, and advance the new Nature to a higher degree of Holineſs than before: For Sin is the greateſt Pollution, Exorbitance, and Degeneracy of an intelligent Agent; it is worſe than Rottenneſs and Corruption in natural Things; for theſe act according to the courſe of their own Natures: But we, as we are intelligent Beings, are under the Obligation of a Rule, and to vary from that Law is a violent and monſtrous Thing; for all the departures from right Reaſon in Underſtanding Beings, *are privatively Evils*, and therefore moſt

Sin is the greateſt Degeneracy of an intelligent Being.

highly diſpleaſing unto God; becauſe all Iniquity and Sin is a Contradiction to the unchangeable Laws of Goodneſs and Truth, which is the *Law of Heaven*, from which God in the fulneſs of his Liberty, and the greatneſs of his Power doth never depart: Therefore we may ſay that all Vice doth offer Violence to the Principles of God's Creation; and that which is *unnatural* in the inferior World, is nothing ſo horrid as that which is *irrational* in the Superiour: Now ſee what the Conſequence is of unnatural Things in the lower World. Should the Sun leave its Courſe, and inſtead of being the Fountain of Light, ſhould ſend forth nothing but Stench and Darkneſs; how prodigious, and how terrible would this be? Yet whoſoever acts againſt the Divine Will, and the Dictates of right Reaſon, doth a Thing more frightful than all this, more violent and miſchievous, than if the Fire ſhould ceaſe to burn, or the Courſe of Nature ſhould fail. But our Saviour both by his Precepts, and by his Example, hath taught us to act according to the Reaſon of Things; ſo that we muſt love that which is *Equal* and *Right*, that which is *True* and *Good* in its own Nature, that which is juſt and fit according to the Mind and Will of God: Theſe are ſuch certain Laws and Principles of Action, that it is not in the Power of Men or Angels, to controul any of them: And if we vary from them, we expoſe our

Our Saviour teaches us to act according to the Reaſon of Things.

our ſelves to endleſs Miſery, we ſpoil our Natures, and the beſt Principles thereof; which are recovered by Chriſt Jeſus his being *Sanctification* to us; which cleanſes us from all Filthineſs, and ſets the Diſpoſitions of our Minds right: The Principles of whoſe Religion do not appear, *as Spells and Charms*, but they operate by the Illumination of the Mind and Underſtanding; for in the *intellectual World*, the Principles of Knowledge and Underſtanding are every way as Vigorous, as the Properties and Qualities in *Nature* are, only theſe act by the way of Reaſon, and Information of the Mind: For in all the Virtues that are charged upon us by our Saviour, there is an agreeableneſs to the innate Notions of our Minds and Conſciences; they do all accord with the natural Conceptions we have of what *is juſt and fit to be done:* Therefore all his Commandments are the Reſolutions of true Reaſon, and when once they are received into the Temper and Conſtitution of our Souls, they will make us to be of the ſame Mind as he was, that is, truly *Wiſe, Holy and Good:* For his Doctrine and his Example, are Arguments of Reaſon, ſufficient to make us Wiſe, to deliver us from the Power and Habits of Vice, and to reſcue us from the Uſurpations of the Devil: Now theſe are as true Principles of Action upon an intelligent Being, as any natural Qualities are in inferiour Nature; and they will produce Inviſible, but vital and ſpiritual Effects with a

Power, much above what *natural Agents* can exert; for as he, who gives himſelf up to Wickedneſs, will never want a Superiour Agent to carry him on, and make him more Villainous and Wretched; ſo on the contrary, whoſoever watches over himſelf, and employs his Faculties to the *doing* of *Good*, ſhall ever have the Aſſiſtance of the Divine Spirit to help him; and indeed the Chriſtian Religion doth that, which is Solid and Subſtantial, Permanent and Laſting, if it do not obtain this Effect in us, of Reconciling our Minds and Diſpoſitions to the Mind and Will of God; and when the *ſame Mind is in us, which was in Chriſt Jeſus*, of what ſtrong and firm a Temper will our Hearts be made! what Courage ſhall we have, even when few Comforters, ſcarce any, but Enemies are near us! Goodneſs, Gentleneſs, Patience, which are the Mind of Chriſt, by all *true Philoſophy*, are eſteemed to proceed from the greateſt Strength of Nature; by all *true Chriſtianity*, from the higheſt Degree of Grace: Nay, when we have the ſame Mind with him, what Bravery of Spirit will the World diſcern to be in us! We ſhall not then be afraid of the moſt exact and ſevere Obſervations of what we do; nothing will appear in our Diſcourſes but *Truth* and *Sincerity*; nothing in our Lives, but *Honeſty* and *Plain-dealing*: In all our private Actions will be ſeen the moſt unaffected Modeſty, in all our Publick, a good Conſcience, and a love of Virtue.

A pure Mind thus eſtabliſhed and firmly rooted in us, will never be Diſcompoſed, nor ſhaken by ungovernable Paſſions; we ſhall feel the Comforts of the Evangelical Doctrine; our Lives will ſhew the Excellencies of it: May we all therefore endeavour to expreſs our Affections to our Saviour, by living Comfortable to the moſt perfect Example of Virtue and Piety: For from his Example, we fetch the moſt uſeful Inſtructions, how to ſubmit to the hardeſt Conditions of Life, to endure mildly the Rigours of the worſt State, to Pardon and bear the Affronts of Enemies; in the various Turns of the World always to practice *Righteouſneſs* and *Mercy*, *Meekneſs* and *Long-ſuffering*: To implore Gods help, by acknowledging our Obligations to him for all that *we have*, and *do* enjoy; to moderate our Appetites and Deſires in Reference to the Pleaſures of this World, and to uſe them according to Reaſon and Nature; to be *True* and *Faithful*, *Juſt* and *Righteous* in all our Actions; to be kind and merciful, ready to do Good to all, and to Relieve them, that are in Want, to be ſatisfied in every Condition, whether it be high or low; to be meek and gentle, becauſe the meek Man, hath always the Government of his Mind, and is never diſturbed by Paſſion; to be tender Hearted and Pitiful, becauſe Cruelty and Oppreſſion are an Offence to God, and a Provocation to Men; to reſign our ſelves up to

Our Saviours Example, leads us into the Practice of all manner of Virtue.

the direction of God's Providence, that governs the World, leaving all iſſues and future Succeſſes, to the wiſe Determination of the Divine Will: To hold to the Practice of *Truth*, becauſe a Man's Heart will never miſgive him in her Ways; not to Diſſemble, but to deal openly with Mankind, becauſe this Behaviour will make our Paſſage eaſie through the World; we ſhall have none to oppoſe, none to do us harm; to be humble and ſober in the Judgment we make of our ſelves, becauſe Self-confidence and Self-conceit, render Men Fools; to be Peacemakers, and compoſe Differences; to endure Wrongs patiently, to forbear Revenge, and to love our Enemies, becauſe God does ſo in Nature, while he cauſes the Sun to riſe upon Good and Bad; to paſs charitable Judgments upon others, becauſe this is the way to make an Enemy a Friend; to give real Demonſtrations of our Integrity and Goodneſs by the Fruits of it, becauſe Men diſparage Religion, who profeſs it, and do not guide their Actions according to its Doctrines; to ſubmit our Senſes, and inferiour Affections to the Dictates of ſober Reaſon, and true Underſtanding, becauſe Mind and Underſtanding is appointed by God, to be his ſubordinate Governor in human Life; to be modeſt and chaſt in our Converſation, becauſe Modeſty ſecures the Mind from *Pride*. and *Chaſtity* preſerves the Body from the worſt Indiſpoſitions.

THUS

THUS Chriſt Jeſus hath ſhewn us an Example of all Moral Vertues; and an Example in ſome Reſpect hath an Advantage above a Rule, for it ſhews in what way the Rule is Practicable; and it is a Reproach to any Man not to be able to do or ſuffer, what others have done before him. Seeing then God hath taken ſuch Care that we ſhould know our Duty, and hath made thoſe Things Inſtances of our Obedience, which are the natural Means and Cauſes of our Happineſs, we are altogether without Excuſe, if we do it not; and we incur the heavy Sentence pronounced by our Saviour, this is the *Condemnation, that Light is come into the World, and Men love Darkneſs, rather than Light*; for whoever does any Thing that is *Evil*, acts againſt the Convictions of his own Mind, and the *Light* that ſhines in his own Soul: Beſides, what Advantage is it that Wickedneſs brings to Men? *Name me that Vice* which improves our Reaſon, or makes us e'er a whit the Wiſer; that tends to the Peace and Satisfaction of our Minds, or to our Health and Credit amongſt conſiderate Perſons.

IF then it be Vertue that points out to us the moſt compendious and ready way to Happineſs, we may ſee where our true Intereſt lies: Let us not ſuffer our ſelves to be cheated of it by the little Arts of Vice, or the Inſinuations of a Temptation; than which there can be nothing more to our Prejudice, even as to our temporal Concerns; for every known and de-

liberate Sin that a Man commits, is a Flaw in his Title to his Eſtate, not in reſpect of *Men*, but of *God*, who is the great Governour of the World, the wiſe diſpoſer of the Fortunes of Mankind.

Moral Virtue is the Foundation of all revealed Religion.

AND the Scripture doth every where ſpeak of Moral Vertue, as the Foundation of all revealed and inſtituted Religion; therefore our Saviour, when he was asked, which was the firſt and great Commandment of the Law, Anſwers, Thou ſhalt love the Lord thy God with all thy Heart, and thy Neighbour as thy Self: A *Jew* would have thought that he would have pitch'd upon ſome of thoſe Things which were in ſo great Eſteem among them, Sacrifices, Circumciſion, or the Sabbath. But he overlooks all theſe, and inſtances in the two principal Duties of Morality, the Love of God, and of our Neighbour: And theſe Moral Duties are thoſe which he calls the *Law* and the *Prophets*, and which he came not to deſtroy, but to fulfil: For the Judicial and Ceremonial Law of the *Jews* was to paſs away, and did ſo not long after, but but this Law of Moral Duty was to be perpetual and immutable. And the keeping of this Law conſiſted in the Obſervation of ſuch Things, which the Scribes and Phariſees did moſt of all neglect; therefore he tells us, that unleſs our Righteouſneſs did exceed the Righteouſneſs of the Scribes and Phariſees, we could not enter into the Kingdom of Heaven. Now theſe Men

were

were the moſt punctual People in the World for obſerving the Jewiſh and Ceremonial Law: And whereas they were obliged to pay Tithes of their more conſiderable Things, they would do it even of *Mint*, *Aniſe*, and *Cummin*. But then they were defective in Moral Duty; they were unnatural to their Parents in denying them Relief, becauſe their Eſtates, as they pretend, were dedicated to an holy Uſe: They were unjuſt, and under a ſhew of long Prayers, devoured Widows Houſes; in a Word, as our Saviour tells them, they neglected both Mercy and Judgment, which are the weightier Things of the Law, which whoſoever neglects, he can never pleaſe God with any inſtituted or poſitive part of Religion; and throughout the Old Teſtament, nothing is declared more abominable to him *than Sacrifices*, as long as Men allowed themſelves in wicked Practices. And in the New Teſtament, the Chriſtian Religion chiefly deſigns to teach Mankind Righteouſneſs, Godlineſs, and Sobriety: And for this end was the glorious Appearance of the great God, and our Saviour Jeſus Chriſt, who gave himſelf for us, that he might Redeem us from all Iniquity, and purifie to himſelf a peculiar People zealous of good Works; and to deal honeſtly with every Man, to ſpeak Truth to our Neighbour, and to have our Converſation void of Offence, is called *the Image of God, and the new Creature*; and the Apoſtle advanceth Charity above the greateſt Excellencies of Knowledge and of Faith;

Faith; and in the Deſcription of the Day of Judgment, Men are repreſented by our Saviour, as call'd to an Account, both as to the Practice and Neglect of *Moral Duties*; and no others are inſtanced in, to ſhew, what Place he intended they ſhould have in his Religion.

Therefore from all that hath been ſaid upon this Subject, we may infer,

Poſitive Inſtitutions muſt give way to Moral Virtue.

Firſt, THAT all *poſitive Inſtitutions* muſt give way to *Moral Duties*; becauſe God hath declared, that *he would rather have Mercy than Sacrifice*, and whoſoever violates any natural Law, he undermines the very Foundation of Religion; which hath very little in it, that is poſitive, beſides the *two Sacraments*, and going to God in the Name of Jeſus Chriſt: For this the greateſt and moſt perfect Revelation, that ever God made to Mankind, doth afford us the beſt Helps and Advantages for the performing of Moral Duty, and produces the ſtrongeſt Arguments to engage us thereunto.

Secondly, GOD hath diſcovered our Duty to us in ſuch ways, as may encourage us to the Practice of it; for we are prompted to it by a kind of natural Inſtinct; we are led to the Knowledge of it by Reaſon, by the general Vote of Mankind, and by the moſt powerful and prevailing Paſſions of Human Nature, Hope, Fear, and Shame: And to take away all excuſe of Ignorance from us, by an expreſs Revelation

velation from himſelf: So that whenever we omit our Duty, or do any Thing contrary to it, we offend againſt all theſe, and incur the heavy Sentence pronounced by our Saviour, that *Light is come into the World, and Men love Darkneſs rather than Light*; for he that doth Evil, acts againſt the Convictions of his own Mind, and the Light that ſhines in his own Soul.

Thirdly, PIETY towards God, Righteouſneſs, Juſtice, and Charity towards Men, are more pleaſing to God, and more Valuable, than if we ſhould offer to him all the Beaſts of the Foreſt, or the Cattle upon a thouſand Hills; for to the ſtrict obſervance of theſe Duties, we are directed and obliged by our very Nature, and the moſt Sacred Law, which God hath written upon our Hearts; and that we might have no Pretence to take us off from them, God hath freed us in the Goſpel from thoſe many Obſervances, and burdenſome Ceremonies, wherewith the Religion of the *Jews* was incumbred, that we might better mind Moral Duties, and live in the Practice of them.

Fourthly, WE ſee in the laſt Place, what is the beſt way to appeaſe the Wrath of God, and to Reconcile our ſelves to him; God ſeems oftentimes to have a Controverſie with us, as with his People of old; and at ſuch times we are apt to ask, as they did, *wherewith ſhall we come before the Lord, and bow our ſelves before the moſt high God!* And we are apt to think,

as

as they did, that the next way to pleaſe him, is by *external Worſhip and Devotion*, which may be good and neceſſary; but theſe are not the Things that God doth mainly require of us: It is true, *Prayers, hearing the Word of God, and receiving the Sacraments* are to be performed; but theſe are but Means to a further End, and ſerve to engage us to the Practice of the *great and eſſential Duties of Chriſtianity*, and to promote the Virtues of a good Life: There doth appear in many Men a great deal of external Devotion, but their Lives and Manners are generally very Corrupt, and the *weighty Things of the Law are neglected*, as Juſtice, Righteouſneſs, and Mercy; ſo that we may take up the Complaint of the Royal Pſalmiſt, help Lord, for the *Righteous Man ceaſeth, and the Faithful fail*; and till we return to our ancient Virtue and Integrity of Life, we have reaſon to think and fear, that God will continue to have *a Controverſie with us*, notwithſtanding all our Zeal and Noiſe about his Religion; which muſt prevail with us to do Juſtly, to love Mercy, and to walk humbly with our God; otherwiſe it will ſeem to have leſs Power and Efficacy, than *Natural Agents* have: But if we are truly Religious, there is an imperceptible Spring, that guides all our Motions in the Path of *Virtue*; for we cannot ſee, at what Paſſage the good Thought entred, neither can we perceive how the good Spirit infuſes a pious Deſire. Thus it is in Nature, we ſee the Sun

ſhine,

ſhine, and can feel his warmth, but we diſcern not how he enters into the Bowels of the Earth; how his little Atoms ſteal into the ſecret Pores of Plants; how he impregnates Nature with new Life; nay, we feel not, how our own Spirits move, how they ſtart and fly, as quick, as we think, from one end of our Nerves, to the other, ſo undiſcernable, and ſo puiſſant is the working of God's Grace, in the change of our Minds into an heavenly Temper, in imprinting upon our Souls the fair and lovely Notions of Goodneſs and Truth; in laying in our Minds the Seeds of a bleſſed Immortality, whereby the Soul will be gradually exalted to the utmoſt Perfection in all the *Parts* and *Faculties* thereof: That is, the Underſtanding will be raiſed to the *utmoſt* Capacity, and *that Capacity* completely filled: The *Will* will be perfected with abſolute and indefective Holineſs, with exact Conformity to the Will of God, and perfect liberty from all ſervitude of Sin; it ſhall be troubled with no doubtful Choice, but with its radical and fundamental Freedom, ſhall fully imbrace the *greateſt Good*. The *Affections* ſhall be all ſet right by an unalterable Regulation, and in that *Regularity*, ſhall receive abſolute Satisfaction: To this internal Perfection will be added a Condition proportionably Happy, conſiſting in an entire freedom from all

By Grace and Virtue, the Mind is fitted for an everlaſting State of Happineſs.

all Pain, Miſery, Labour and Want, an impoſſibility of ſinning and offending God; an Hereditary Poſſeſſion of *all good*, with an unſpeakable Complacency and Joy flowing from it.

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